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TO SUBSCRIBERS

AS THIS IS THE SEASON when our readers are on the lookout for **ordination and graduation souvenirs,** a list of our volumes suitable for this purpose is given in the advertiser at the back of the magazine. We invite special attention to

Eucharistica. Verse and Prose in Honor of the Hidden God. By the Right Rev. Monsignor H. T. Henry, Litt.D. $1.25, postage additional.

Christian Social Reform. Program outlined by its Pioneer—Bishop Von Ketteler. By George Metlake. $1.50. postpaid.

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✣ ✣ ✣ ✣

EXCHANGE of early numbers of the REVIEW continues from day to day. Many of our correspondents during the last month or so have been helped to gather together many back copies, and some have actually been able to piece out a complete set of the volumes. Those who have duplicate volumes or copies to dispose of, as well as those who are in search of missing volumes or odd numbers, are invited to write now, while the movement is brisk. At the end of the **1917 YEAR BOOK** the list of the numbers we can supply and the list of missing copies are printed. If you will turn to these lists to-day they may be of mutual benefit.

✣ ✣ ✣ ✣

Handy temporary binders to hold the copies of the REVIEW until the volume is sent to be bound, may be had for seventy-five cents. These covers are very convenient and besides they save the copies from being torn, lost — or *borrowed.*

✣ ✣ ✣ ✣

In the REVIEW advertisements, which are fresh each month, there is much of personal interest and of news value to subscribers. Many of the advertisers send a change of picture and of copy for each issue, and the illustrations show the improvement that is being constantly made in ecclesiastical designing and furnishing. More and more, priests are coming to recognize this feature of the magazine, and it is gratifying to know that, when they have occasion to order from the houses that address them through the REVIEW, they say that they saw the advertisement in THE ECCLESIASTICAL REVIEW.

THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. VI.—(LVI).—MAY, 1917.—No. 5.

THE PRIEST AND THE EUCHARIST.

THE chief characteristic of our time is the encroachment of materialism on the field of the supernatural. Materialism has its own philosophy to explain the origin of things; it has its high priests who utter themselves from pulpit and platform; it has its apostles who make ardent propaganda for it. Great universities, particularly in the old world, expound and defend it; books are filled with it; scientists, measuring the infinite with their little yardsticks, rise up against all that is called God and worshiped. It has its social system, in which divorce—sometimes even free love—is a prominent feature; it has its richly endowed educational system, from which God is austerely banished; it has its statecraft which settles questions within the nation and questions among the nations on a basis of mere cunning, and without reference to the laws of God and the claims of justice. It has its art, which ignores the spiritual and exalts the animal side of life; its drama, in which passion bears down virtue with great applause, or in which triumphant naturalism parades itself. It has its political economy, its pagan theory of property, its theory of ownership without responsibility toward the needy. It has its press, which colors the news of the world to advantage the philosophy of materialism and to injure Christianity; it has the seductive influence of Socialism or Communism, which dangles before the eyes of hunger or poverty or ambition a dazzling vision of what the world shall be when property and wives are common to all men indiscriminately, and when children are the chattels of the State to be educated and

controlled under its sole responsibility. It has the enormous power of money to further its purpose of brutalizing and despiritualizing men. It has so-called philanthropists who pretend to aid in the progress and uplifting of humanity by bestowing fabulous wealth on various causes, while ostentatiously excluding religion from their benefactions. It has the popular desire for novelty to be gratified, and comfort to be supplied; barriers to pull down between men and the pleasures they crave. Instead of the old spirit of fraternal charity and helpfulness it sets up a theory that the world is naturally made up of beasts of burden and beasts of prey, happy the beasts of prey, cursed forever the beasts of burden. Finally, it has the general influence of worldliness to forward its purpose. Our Lord constantly pointed out the conflict between His Kingdom and "the world". It was not, of course, the material world that he condemned; that was made by God "and God saw the world that it was good". The world which fell under his malediction was made not by God but by men. It is the product of centuries of evil words and evil example. Whoever has done anything to lessen faith, to give scandal, to encourage self-indulgence, has borne his part in the making of the world. It is the stream of tendency, the current of tradition; it is the atmosphere pressing upon us from all sides, and all this working against the supernatural, against God and against His Church.

Victory with the Eucharist.

For this reason I believe that the religious battle of the future is to be fought round the Blessed Sacrament. This tremendous doctrine, this amazing demand on faith is such an affront to materialism that it recoils from it as from a blow. To the proud boast of the skeptic, "I will believe nothing that I cannot see and touch", the Christian points to the Holy Eucharist, where every sense is deceived except hearing, hearing, which turns itself faithfully to the spoken word of God: "Visus, tactus, gustus in te fallitur, sed auditu solo tuto creditur."

The priest, whose vocation it is to exalt and enthrone the supernatural, ought to recognize in the Blessed Sacrament the best breakwater against the wave of materialism that is

sweeping over the world. "Merely as a human exercise," said a great priest to me once, "daily prayer is a most refining and spiritualizing action." Of course, his words were not meant to imply doubt about the efficacy of prayer before God; but his thought was that, even though there were no supernatural effect of grace, the mere human experience of raising the thought and the affections to God—elevating the soul to God, as the catechism says—would be a most purifying and helpful experience. And is this not preëminently true of Holy Communion? I think it is fair to say that the average Catholic draws near to the Holy Table with something of the solemnity and awe with which he would go to the deathbed of his mother. In both cases what passes within the soul during those precious moments has a chastening effect for the rest of life. The effect is never to be forgotten.

At any rate does not experience show that the Blessed Sacrament is the food of virgins and the strong meat of valiant honest men? Meekness and modesty exhale from it as fragrance from the flower, and the fruit of it is godliness and courage, and all good and gentle things. And therefore the Blessed Sacrament will always be the rallying-point of those who still hold to the supernatural ideals of life and conduct and achievement. For the soul that is hopelessly steeped in matter, for the soul that lacks the power of spiritual vision, for the soul that lives but to enjoy nervous sensations and amass wealth, the Blessed Sacrament in the very nature of things can never have great significance. But, fortunately, the world is not made up of such as these. The loyal, patient father, who grows old and pinched and bent in uncomplaining toil; the mother, almost divine, who believes and hopes and worries and suffers for the sins and thoughtlessness of her dear ones; the unselfish daughters and the noble sons—these are the people who keep the world bright and wholesome. They are the salt of the earth and to them the Holy Eucharist is the essence of life itself. "Take ye and eat," said the devil to our proto-parents, "take ye and eat, and you shall be as Gods." The first man and the first woman did, but they became outcasts from God and exiles from Paradise. To-day from the hospitable table of His love Christ says, as He said at the last supper; "Take ye and eat";

and as the elements of our food, bread and wine, are changed into Him for our consuming, so, in a different sense, are we in some manner changed into Him in the consuming; for are we not made like unto Gods in the purity, the piety, the patience and the charity that flow in undying streams from the Eucharistic Heart of our Lord?

And therefore this brutal thing, materialism, is to be fought and conquered by the army of Christ marching under the banners of the Holy Eucharist. As materialism is of the earth, earthy, so this most subtle and most spiritual of doctrines is to bend the stubborn neck to the yoke of obedience and restraint to purify man's emotions; to exalt his view of life and conduct, of his origin and destiny—a little lower than the angels, as the royal prophet says, and not, as the materialists say, a little higher than the ape.

A Necessity for the Priest.

Moreover, the Blessed Sacrament is in a very special way a necessity for the personal sanctification of the priest. A vocation differs from a profession, in that a profession may be exercised only during certain hours of the day, or intermittently, or with more or less zeal; while a vocation ought to be exercised always, at every hour, and with the utmost zeal and enthusiasm. If a man is a lawyer, he may restrict his office hours as he chooses, and there will be none to cast a stone at him for that; but a priest is a priest always and at every moment. As the avowed artist must be filled with the spirit of his art, as the avowed physician must have an ardent and constant enthusiasm against disease, so the priest must be ever athrill with God. Holiness is his profession. To fall short of it, to drop into ways of ease and comfort at the expense of duty, to be indolent in the pursuit of virtue, to cease to grow spiritually, is to fail essentially, as though one made false profession of being a lawyer or a physician. Now no man can attain a fit degree of sanctity without a personal love of our Lord Jesus Christ. To be a Christian means to be Christ-like so far as the capability lies within us. It means that we take Christ for our model and exemplar; that we think His thoughts and do His deeds, and breathe His aspirations. That He is not visible to the bodily eye does not

hinder us from having a personal, vital, and even sensible love of Him. Your mother may be dead or absent, but neither the ivory gates of death, nor the clouds of separation, nor the barriers of distance can shut her out from your love or the imitation of her virtue. You know that she exists. Similarly the fact that our Blessed Lord is hidden under the Eucharistic veils does not shut us out from the knowledge of Him and the love of Him, and the constant sense of His presence. We know that He is there; and as we kneel before the altar we have positive knowledge of Him and the love of Him; we have not surmise, not guess, not hope, but positive knowledge through faith, that, as the catechism says, there is present in the Holy Eucharist "the Body and the Blood, the soul and the divinity of Jesus Christ"; and that, when we receive the Blessed Sacrament in the Mass, we are for the time made one with Him.

Moreover, if we do not meditate on the words of Christ, how can we break the bread of His teaching to the faithful? If we are not steeped in the spirit of Christ, how can we communicate that spirit to His people? If we are not enamored of His beautiful soul, if we are not on fire with love for that perfect ideal, how can we set afire the hearts of the little ones, over whom he has made us shepherd? Will not the result inevitably be failure; must it not of necessity be a case of dropping buckets into empty wells, and growing old in drawing nothing out?

Priest and People.

Again, priestly devotion to the Holy Eucharist is a necessity to the faith of the people. There is in every community a man of mystery, in some ways the best known, in other ways the least known man in that community. He lives apart from men, lonely and alone. All that is known of him tends but to make the mystery deeper and more beautiful. Old neighbors knew him when as a boy he romped and played like other boys; they remember how the light of grace shone in his face as if it were the lamp that lighted some sanctuary within. Then came the mysterious call to leave father and mother, and houses and lands, in order to follow Christ in the practice of the evangelical virtues of poverty, chastity, and obedience.

There were years of absence from home and family; years of hard study of all the subjects of human knowledge; years of stern and unrelenting discipline in the spiritual life; great, gracious, golden years of growth and holiness and happiness —and these years all lit up with a vision, which cheered and comforted and encouraged in every trial and disappointment. The vision was of a chalice, waiting for him upon an altar away down the vista of the years. In days of discouragement and trial and illness he lifted his eye to that vision, and he said within himself: "That chalice is waiting for me. I will go unto the altar of God, to God that giveth joy to my youth;" and discouragement fell away like a shadow before the light and the faith and the joy of these words.

And at last he came to the altar, trembling with happiness through all his consecrated body, feeling the mystery and the sacredness of it all in his priestly soul. From that time on he is a man set apart for the work of his Father. His business is with the sins and sorrows of men. People see him at the altar, clad in the mystic vestments of his priestly dignity; they catch a glimpse of him as he walks with his breviary in the shadows of his garden or sits like a scholar among his books. He lives without family, that the whole world may call him father. He follows man from the cradle to the grave, aloof from the clamor of politics and business and social life; yet by the fact that he is a man bereft of domestic joys, he shares with all the more tenderness the joys and griefs of his people.

When a little child opens its soft, wondering eyes upon the world, he pours upon its brow the lustral waters of baptism; when the child grows a little older he teaches it the catechism, and little by little leads it to its first dim vision of the truths of holy faith. A little later, when the child with mingled love and awe finds its way for the first time into the confessional, the priest, with the tenderness of a mother nurturing her first-born child, leads the delicate soul onward through the sacrament of Penance. Then follow the wonderful years of youth when the child must come to know something of the serious side of life, the mystery of sin and temptation, the perils, the stumbling-blocks, the narrow escapes, the trials that give strength, the sturdy virtue that comes to take the place of

innocence; and, when at last God calls the youth to be a home-builder and to assume the high and serious duties of the holy vocation of Matrimony, the priest is there with the rich blessing of Mother Church to consecrate the human love and to beg upon it the divine blessing, which alone can give assurance of a happy and holy life in the married state. And so on through the endless joys and sorrows, the failures and the trials of life, until the day when that child lays its spent and wearied body down upon the bed of death. The priest comes to administer the last sacraments and to lay upon the parched tongue that Eucharistic God, who is soon to pass from the lips He has just sanctified on to the throne of judgment to utter the blessed sentence of everlasting life.

To the Catholic mind, then, the priesthood is a mystery of love and tenderness, like the mystery that surrounds saints and mothers, sharing almost in the reverence that is given to saints and in the sweet, undying affection that is given to mothers.

Two Marvelous Gifts.

But what makes him most of all a mystery is that this consecrated man is empowered with two marvelous gifts which almost stagger the imagination. In the dimness of the confessional he lifts his hand over the penitent soul and whispers the words of absolution, and at those words the floodgates of heaven are lifted and the onrushing waters of grace are liberated, and the soul that was as scarlet becomes whiter than snow, and where iniquity did abound grace does more abound, and where divine wrath had been now all is love divine. And another awful power this man of mystery has, for, standing at the altar, he utters mystic words, which bring the King of Heaven into the lowliest thatched chapel, not merely as He is in all creation, but with the special and peculiar presence, really and truly there in His Divine Body and Blood, Soul and Divinity, as He is in heaven with His elect, as He was on earth when He walked in Galilee.

To me the most amazing thing in the whole story of the world is not the courage of the martyrs nor the virtues of the saints, but this universal, strong, undying faith of the people in the presence of Christ in the Holy Eucharist. But how is

that faith to survive in its full strength, if the priest himself does not show in his daily life a consuming devotion to the Blessed Sacrament?

The Power of Example.

I have heard of an obdurate unbeliever who resisted all arguments of an illustrious bishop in behalf of the Holy Eucharist. One day he hid himself in church that he might observe the actions of the bishop and thus determine by the prelate's own attitude and spirit, when he believed he was alone, whether he really had faith in the Holy Eucharist. Crouching in the gloom of the empty church he observed the bishop enter and genuflect with such reverence as left no doubt in his mind, and in that moment the crowning grace came to him and he knelt, saying: "I believe O Lord! help my unbelief." I have heard of a frail seminarian, who, after receiving Holy Communion in the chapel of the seminary, became suddenly ill and vomited forth the Sacred Species a few moments after he had received it. A Sulpician Father kneeling close by drew reverently forward and upon his knees consumed the Host that the sick seminarian had already consumed. The bishop, whose life-long habit of faith and reverence made him genuflect with such devotion before the Blessed Sacrament, won by pious example what his brilliant intellect could never win by argument. The heroic Sulpician whose love of the Holy Eucharist led him to perform an act, the most revolting to nature, may have taught many beautiful lessons in the course of his priestly work in the seminary, but never such a lesson as when he saved the Blessed Sacrament from even material profanation at the cost of the most painful of mortifications.

Finally, the priest is the thermometer which measures the warmth of the people's fervor toward the Holy Eucharist. There never was a parish in which strong faith and heroic virtue flourished, that did not owe its condition to some enthusiastic, good priest. The multitude requires a leader, not merely an academic propounder of doctrine, not merely an organizer of societies and an administrator of properties, and not merely a publican to see that pew rent is paid and eviction avoided. The strongest instinct in humanity is the mimetic

instinct, the tendency to imitation. If it is known in a parish that a priest loves to linger within the shadow of the sanctuary, the people will soon fall into the habit of dropping in to make a visit on the way to or from work. If it is known that the priest is scrupulous about missing a morning Mass even under conditions of fatigue or pain, the people will regard the opportunity to hear Mass on weekdays as a precious opportunity. If it is known that the priest is tireless in bringing Holy Communion to the sick, it will not be necessary to scourge the people to the communion-rail. And once the current of tendency sets in, it is no great labor to continue it. "If I were God," said a notorious blasphemer, "I would have made virtue contagious instead of vice." The saying is false as well as blasphemous. Virtue is contagious. It is contagious when good example comes from one of the lambs of the flock; contagious when the edification comes from the sheep of the flock; but most of all, and with a very special benediction from Almighty God, it is contagious when the good example is set by him whom the Chief Pastor has set as shepherd over both the lambs and the sheep.

JOHN CAVANAUGH, C.S.C.

University of Notre Dame.

THE PROTESTANT CAMPAIGN IN LATIN-AMERICA.

PROTESTANTISM is entering upon an active and energetic campaign in Latin-America. The protagonists of the movement, with an unquestioning self-righteousness, and backed by almost unlimited resources, expect to put a large number of workers into this fallow but fertile field. Where formerly there were a few isolated ministers largely devoted to the care of Protestant immigrants, together with some scattered Bible colporteurs, there will soon be an army of evangelists, educators, trained nurses, Y. M. C. A. and Y. W. C. A. secretaries, acquainted with the language and the customs of the people among whom they are to cast their lot.

We may dislike this aggressive proselytism in Catholic lands, won and civilized by the Church at the cost of much blood and suffering and treasure during four hundred years; but the fact remains that the Protestant propaganda is to be

carried on with renewed vigor, and a determination that has taken stock of itself, its aims and means, at the Panama Congress for Christian Work in Latin-America, held in February, 1916.

It is a long time since such deliberate, detailed and sweeping charges were brought against the Catholic clergy as was done at this Congress. By innuendo and overt statement, they are indicted in a body, bishops and priests, as narrow, derelict in duty, inefficient, corrupt, indifferent to their God-given task of evangelization. They are held up to the public eye as leaders who are the immediate and principal cause of all that is evil in Latin-American political and social life. And this, too, by men who are not ignorant ranters but who would pass as enlightened and educated investigators familiar with the conditions they describe and attack.

When so much is at stake, it behooves us to take cognizance of this movement. The following pages, based on the official report just issued [1] attempt to analyze what in the eyes of the Panama Congress are the needs of Latin-America; what program of evangelization Protestantism is contemplating to fill those needs; what are the ways and means decided upon to carry on the work.

I. The Needs of Latin-America.

From the Protestant standpoint these needs are as various as they are pressing, among the civilized whites, the mestizos, and the uncivilized Indians. As viewed by the Congress, they are largely based on ignorance and misunderstanding of Catholicism. But to preclude all bias, they shall be stated so as to make verification quick and easy by reference to the very

[1] The promoters of the Congress appointed eight commissions to prepare, print, circulate and make ready for discussion reports on: Survey and Occupation; Message and Method; Education; Literature; Women's Work; The Church in the Field; The Home Base; Coöperation and Unity. These reports, together with the discussions and addresses, fill three stout volumes.

For all quotations in this article, the roman numeral refers to the volume; the arabic to the page.

These three volumes appeared in January 1917. They are to be followed by a *Report of Regional Conferences*, one volume; by a *Popular History and Report of the Congress*, by Professor Harlan P. Beach of Yale University, one volume illustrated.

All volumes for sale by the Missionary Education Movement, 156 Fifth Avenue, New York.

words of the various commissions that offered them for the consideration of the delegates gathered at Panama.

Among the men, faith is in imminent peril, and morals are at the lowest ebb. The scholarship of Europe, notably of France, in liberating the minds, has maimed the faith of thinking Latin-America. Its dominant (Catholic) religious leaders devote their energies to impeding the irresistible currents of untrammeled learning instead of Christianizing them. Intellectually most of the clergy languish in the conceptions of the Middle Ages. Even the most moderate wing of the loyal Modernist movement among European Roman Catholics has failed to gain a hearing either from clergy or laity, so that the thinking men are without any program to point the way for them to be at once Christians and yet true to the laws of the mind and the accepted facts of modern knowledge.[2] How the latter can conflict with religion is nowhere stated: it is one of the numerous meaningless platitudes that the Congress delights in.

Yet on this basis missionaries made a survey of various countries and report that in Colombia unbelief is all-abounding among men in professional, commercial, traveling, and student circles. In Ecuador the great majority of the men are avowed unbelievers. In Bolivia three-fourths of the members of Congress and nearly all the government students are sworn enemies of the Church. In Chile probably the majority of the educated classes and the more intelligent of the laboring classes are opposed to the Church. In Venezuela more than thirty years ago Guzmán Blanco, then president, secured by revolution a constitution which left no place for convents, monasteries, etc., in all the land. The clergy and clerical orders, not affording any direct service to the people, were summarily ejected and their houses were turned into public buildings, theatres, and institutions of higher education. Now the men are mostly mockers or are stonily indifferent.[3]

Venezuela's policy found its counterpart in almost all the other Latin-American republics, and with this fact before us, the true reason for the alleged religious indifference is not far to seek. How little it has occurred to the promoters of the

[2] I, 77.

[3] I, 81, 83.

Panama Congress appears from this would-be pathetic complaint, that moves us mostly to pity the man who made it:

> Do not think that these men do not know Christ. There He stands on the Andes a majestic figure in bronze; with outstretched hands and eager face He pleads for peace among the nations. But sinful men may pass this Christ if they but lift their hats; for the Christ of Latin-America has lost the power that once prostrated men in the dust at His feet. In a great church in Pernambuco hangs the Christ with pierced side. Men confront this Christ with arms crossed in homage to the great Galilean sage who died for no fault of His own, but the power to draw all men unto Him is no longer His. In the church of São Francisco in Rio Janeiro lies the Christ in a gilded casket. Men kneel about that casket and weep: then they go away with the cloud of black despair unlifted; for the Christ of whom they think is a dead Christ. Thoughts of Him no longer awaken hope in the human heart. So it happens that reasonable men are losing their grip on the great truths of religion, and Christianity is relegated to those who ask no reason for their faith.[4]

Turning to the mestizo and Indian population, the Congress finds that the Roman Church has apparently lost its missionary spirit in Mexico, and in place of searching out the unevangelized and unchristianized tribes, in the mountains and the interior, is content to stay in the large centres of culture. Therefore the pagan population of Mexico is sadly neglected. In Guatemala, the Indians, although nominally Catholics, are sun-worshippers. The devotees pass straight from their sun-worship to pay their devotions to the church-saints, whom they evidently regard as so many other gods or demi-gods, which it is to their benefit to revere.[5] In Colombia the Roman Catholic activities merely touch the fringe of the Indian problem, and image-worship is used to gain a constituency. In Peru some of the Catholic missionaries among the Indians seem to be zealous and devoted men, and some traders speak highly of them and their hospitality, while others affirm that the padres are there only for the sake of the business they can do, especially with their command over the Indians in their vicinity. The Indians generally get their children baptized; they are married by the priest if at all possible; they are canon-

[4] III, 141.

[5] I, 87, 88.

ically buried, but they cannot be regarded as receiving Christian instruction or as enjoying any adequate spiritual and moral benefits of a Christian ministry. They have never been really converted to the religion of Spain; they rather have converted it to their own paganism. Many of their ancient superstitions are still prevalent. There have been in Peru, in the course of centuries, brilliant examples of what a priest should be among the people; but these isolated leaders have not sufficed to make up the deficiencies of their more easy-going and less scrupulous fellows. The average Sierra priest is still a byword; and his flock wanders along life's pathway without a single clear gleam of Christian light due to his ministry.[6]

Moreover, Latin-American men stand in need of intellectual freedom unhampered in its development by an Index Expurgatorius. They need an open Bible: Latin-Americans, literate and unlearned, alike are practically cut off from this moral and spiritual fountain. They need, besides, a democratic management in church affairs: religious absolutism does not permanently satisfy and hold the allegiance of a people politically free.[7] The whole continent needs an extension of popular education: Latin-America had one in twenty of its population in schools in 1912; Germany one in six; Japan one in seven. It needs measures tending toward the improvement of public health and the raising of hospital standards: over entire countries the nuns who serve in the capacity of nurses are professionally unskilled. Control of hospitals by nuns in Ecuador is a decided limitation of the liberty of needy persons: these are frequently put out of the hospital on their refusal to receive the ministrations of a priest.[8]

There is need of an active warfare against intemperance. In La Paz it is said that most of the school teachers drink. It is in Chile, however, that one meets with perhaps the worst alcoholism to be found in the world to-day. There is need also of a campaign for social morality: here and there medical men are being heard and are appearing in print and supporting the continent life as consistent with health and virility. For generations the youth have been instructed to the contrary,

[6] I, 90, 91, 92.

[7] I, 105, 107, 109.

[8] I, 114, 142, 133.

as indeed most of them are still. The double standard for men and women is generally accepted by both sexes.[9]

One looks in vain for any proofs to buttress those damning assertions, and still we are told by the Congress that these needs are recognized more and more as real all over Latin-America and that evangelical workers are welcomed as the only ones able and willing to fill them. The latter is undoubtedly the case in Mexico to-day, for a missionary from that unhappy country brought the glad tidings to Panama: This field (Mexico) is decidedly more open than it was ten years ago, due to the current upheaval and change. It is a recommendation in official circles in Mexico to-day to be an evangelical Christian.[10] Already in 1912 President Madero sent a friend to the National Convention of Christian Workers to inquire how he might best help the evangelical church in its work.[11]

The women of Latin-America stand in special need of evangelical righteousness. The educational and other influences which have alienated the men from the Church of Rome have not yet largely affected the higher-class women. Before such estrangement comes it should be our sacred task to give them something better than they have. And when we come to the lower class, we need the heart of the Master, who had compassion when He looked on the multitude: "Here is a file of barefoot women bent under a load of earth or bricks, escorted by a man with a whip. . . . On the west coast the birth rate is large, but the death rate among infants is also great: from forty to ninety per cent die under two years of age. The causes are an unguarded milk supply, an appalling diffusion of venereal diseases, and a state of morals which leaves half of the children to be reared by an unmarried mother without aid from the father." [12]

Miss Florence E. Smith, a missionary to Chile, speaks of the sixty out of every hundred women in the whole continent who have lost honor, self-respect, and hope; of the mothers of the 40,767 babies less than one year old who died in Chile alone in 1909 because of alcoholism and unhygienic conditions. Dr. Robert E. Speer, acting chairman of the Congress,

[9] I, 119, 121.
[10] I, 134, 165.
[11] III, 56.
[12] II, 128, 133.

reports that it is safe to say that from one-fourth to one-half of the population is illegitimate.[13] And these unsupported accusations are not mere incidental statements: they are repeated over and over again. And the cause, we are told, is that those who have received their early training chiefly from the Roman Catholic Church have a wholly inadequate conception of sin, and a lack of any horror of it. The masses know nothing of an inflexible and independent moral standard. The system of contract marriage and of open concubinage has become appallingly prevalent. In Peru marriage is considered a luxury for the rich. Even civil marriage is costly. In Colombia and Ecuador it is frequently declared that many loyal couples live unmarried owing to the high cost of the church marriage. "Eight dollars, the minimum fee, is a serious charge for a peon earning a few cents a day. The marriage institution appears to be weaker on the west coast of South America than in any other Christian land, in the Mussulman countries, or in the societies of India, China, Japan." [14]

As to the clergy, with notable exceptions the Latin-American priesthood is said to be discredited by the thinking classes. Its moral life is weak and its spiritual witness faint. At the present time it is giving the people neither the Bible nor the Gospel, nor the intellectual guidance, nor the moral dynamic, nor the social uplift which they need. It is weighted with medievalism and other non-Christian accretions. Its propaganda has by no means issued in a Christian Latin-America. Its emphasis is on dogma and ritual, and it is all too silent on the ethical demands of Christian character. It must bear the responsibility of what Lord Bryce calls Latin-America's "grave misfortune"—absence of a religious foundation for thought and conduct.[15] In corroboration of this an American Bible Society colporteur reports: Out of my twenty-three years of experience, let me testify that after all my travels through Central America I have yet to find one Roman Catholic able to give a reason for the hope that is in him.

In order that the statements may not appear to be stressed unduly, great care is taken to remind Protestant constituencies frequently that the Roman Catholic Church as found in South

[13] II, 134.
[14] 231-233.
[15] II, 265.

America is quite different from the same communion in North America and Great Britain. In these countries it has been hedged about and kept within sane bounds by Protestant influences, but in Latin-America, for four hundred years, it has been absolutely supreme. Hence, the most difficult problem to deal with under the Southern Cross is the hierarchy of the Church of Rome. Very many people say that the field is entirely occupied by that Church. "But consider the Republic of Chile in which the Church is most thoroughly organized: there are 700 parish priests to a population of about four millions. Of these, about 300 are in the teaching profession or occupy high administrative positions, so that only some 400 men are giving their entire time to the churches under their charge. Suppose that every priest was a paragon of virtue and ability, what could he do with 10,000 parishioners?" [16]

From all this it is abundantly clear how Protestantism views conditions in Latin-America. The dark picture is relieved here and there, though very seldom, by a ray of light, by the putting in relief of some finer trait of character—priestly sacrifice, motherly love, childlike affection. But these are mere incidents. The general impression, carefully fostered and stamped indelibly upon the mind, is that religiously, morally, socially, Latin-America is wandering in the Valley of the Shadow of Death. Only in the vigorous spreading of evangelical Christianity lies its salvation.

II. The Evangelical Program.

What is the message of this evangelical propaganda? "The bringing of pure Christianity, the true revelation of God which is older than Romanism." In carrying-out this program, the preacher in Southern lands must expound his whole message from and by authority of the Bible. There can be no higher authority concerning the real nature of Christianity and its fundamental saving truth. From it alone can and must the people learn the gracious fatherhood of God and the person and work of Jesus Christ. It is blasphemy to think that anyone is needed to persuade Him to have mercy, and it is entirely contrary to the teaching of the Apostles to

[16] II, 438.

suppose that anyone can have more power with God than He. He, the risen Christ, is in direct control of every human being. No more inspiring message can be given to the men of Latin-America than that of the personal leadership of Jesus Christ. Experience shows that direct and controversial attack upon the worship of the Virgin, when thrust into the foreground of the work, awakens only fanatical hatred and detestation of Protestantism. But when the message of fellowship with the God of loving mercy, through Christ the Redeemer, is steadily, intelligently proclaimed, the worship of Mary and the Saints falls away. Its anti-Christian nature is at once apparent when the true place of Christ is made clear and becomes effective.

This direct fellowship with God and Christ is the point at which the tyranny of priestcraft can be broken down most effectively, for the man who hears the appeal of God to his own soul, and the summons to trust his Father directly, is soon aware that the intrusion of a priestly functionary upon his inner relations with God is an outrage on God's grace and on the human conscience. It has been found, so the Protestant missionaries declare, that to many Latin-Americans, Roman Catholics and agnostics alike, it is a thrilling and utterly unexpected announcement that prayer is a daily speech with God concerning all the affairs of a man's daily concern.[17]

The evangelical church must also preach and consider as an integral part of its missionary program the "Gospel of social service". It contributes indirectly to individual salvation, by preparing the way for the Gospel message. And numerous suggestions are given as to what this social program should include.[18]

The educational program is considered as at least equally important. To the educated classes the Christian message must be carried in a special manner, because they are hostile or indifferent to Christian truth. The great names which seem to have ruled the minds of Latin-America for the last two generations are those of August Comte with his system of positive philosophy, Herbert Spencer with his majestic and imposing philosophy of mechanistic evolution, and Jeremy

[17] I, 275, 280.

[18] I, 297.

Bentham, whose doctrines of utilitarianism as applied to legislation and governmental ideals have exercised great influence. As those thinkers systematically treat positive Christianity and even the active belief in God as irrelevant to the study of mankind and the ordering of society, their many followers in Latin-America have naturally treated the whole subject of religion as passé.[19]

The congressists see no evidence that the leaders of the Roman Church are able to withstand this mighty flood of agnosticism. The education of priests does not fit them to deal with the problem of agnosticism from the modern standpoint. Now, since the thinking world of Latin-America is largely controlled by the idea of evolution, the evangelical preacher must endeavor to interpret for them the idea of evolution theistically: he must make clear the conception that the evolutionary history of nature and man in our little world reveals the gradual enrichment of the field of reality by the advent of successive new causes which came from sources, or a Source, in the invisible and spiritual universe.[20] In other words, the preacher must teach what every thoroughgoing evolutionist has *a priori* rejected and denied!

Again, the evangelical preacher must remember that agnosticism was promulgated by Kant, Sir William Hamilton, Victor Cousin, and Dean Mansel, not as the destroyer but as the helpmeet of faith. This knowledge may not lead him to adopt agnosticism, but it should lead him to deeper study of the whole movement on its Christian and constructive side. For this purpose he might well pay some attention to the Ritschlian movement and its significant history both in Germany and in the English-speaking world. For it is safe to say that, though Ritschlianism has not produced a commanding system of Christian doctrine, it has served the past generation as a helpful system of apologetic.[21] And it is safe to add that no more arrant and un-Christian nonsense was ever held up as a desirable ideal of a Christian ministry.

Having thus prepared the way, the evangelical preacher must show the church as the real and efficient expression of

[19] I, 302.

[20] I, 303-306.

[21] I, 306.

the spirit of Jesus Christ. The evangelical faith must be held up as the true representative of the Apostolic Church. The intellectuals of Latin-America are said to have revolted from the Roman Church, and to regard Protestantism as a poor and sectarian offshoot from it. The hatred they feel toward what they regard as the parent becomes contempt for what they regard as its rebellious and puny offspring. The principal answer to this attitude can be found only in the gradual growth of strong evangelical churches where Christianity is presented as the power of God unto salvation, where the evangelical type of sincere piety is worthily realized, where its effect upon personal character and its issue in social service manifest its full dignity and divine authority.[22] Thus Protestantism will secure lay leaders, who are imperatively needed to carry out its program. And in order to train them the more surely, it should seek to reach the students in the great national schools and universities.[23]

Besides, the evangelical missionary must enter into relation with the various governments to obtain the passing of much-needed laws. One such is a law to make civil marriage as binding as marriage before the Church. Then, in the midst of the widespread moral laxity, a divorce law is urgently required.[24]

Again, the laws regulating religious instruction need amending. In Peru an executive decree of April, 1913, made papal religious instruction obligatory in all the national schools. No provision, as in Argentine, was made or conceded for those whose parents wish for exemption or for evangelical instruction. In this case, moreover, the letter of the law is very commonly exceeded: the children are obliged to go to church, to the confessional, to Mass, and to Communion. A child who is not allowed by his parents to accompany his class in these exercises, is liable to expulsion from the school. As the Normal School for women in Lima is largely under ecclesiastical control, and is managed by nuns, the great bulk of the school mistresses who get good schools are entirely under the control of priests.

[22] I, 312.
[23] I, 280.
[24] II, 293.

Likewise the laws regulating the management of public benevolent institutions need improving. These institutions are generally conducted by nuns, and discrimination against the non-Roman-Catholics is common. The first clause in the regulations posted up in the public hospitals of Lima is a prohibition of anything contrary to the religion of the institution. In practice this includes prohibition of the reading of the New Testament.[25]

Again, the question of the absolute separation of Church and State transcends all others, and strong efforts are now being directed toward that end by powerful groups and organizations.[26]

Lastly, there should be identification of interests between missionary representatives of the evangelical church and the government. Both groups are working for the same fundamental objectives, the spread of education, the suppression of disease and crime, the eradication of the causes of moral corruption and of the break-down of character; also the safeguarding of the rights of the people to the peaceful pursuit of industry and happiness. No effort should be spared to explain clearly and thoroughly to responsible government leaders that the evangelical churches are not invading Latin-America on a mission of destruction and proselytism, but rather are they offering sympathetic coöperation in disseminating the knowledge of the program of Jesus Christ and in bringing about universal obedience to His will.[27]

This evangelical program is all-inclusive, touching the life of the people in all its manifestations; and it reveals a spirit of determination that will not brook obstacles or opposition. It aims at nothing less than the complete overthrow of fundamental laws and institutions, these to be replaced by enactments dictated in the name of Christ by foreigners and intruders!

III. Ways and Means to Carry Out the Program.

There remains the question of the ways and means to be used in carrying this program into practice. These have indeed been adequately thought out. They were urged with

[25] II, 294.
[26] II, 298.
[27] II, 301.

persuasive eloquence at the Congress, and the execution of them will most certainly be prosecuted with vigor. "Our program to-day is not to conquer by individual heroism, but by organization." [28] In these words the Congress sounded the keynote of its future activities. And the first great handicap for effective work is frankly recognized to lie in the many separate and antagonistic sects of Protestantism. In Latin-America comparisons are drawn and rivalry is inevitable. In the face of objections that evangelicals are divided among innumerable factions, each claiming to be the ideal church, how imperative is it that the reality of Christianity be fully exemplified and a coöperation obtained that shall make isolated workers more efficient.[29] Therefore the name "Protestant" must be dropped. The plan adopted for Porto Rico is to become general. It is thus explained by the Rev. Chas. L. Thompson, D.D., New York: "I shall never forget that day when four of us, representing four different Protestant organizations, sat down at the table in my office with a map of that beautiful island before us and said: Now let us go down there to the people accustomed to one Church and show them that there is one Church going into Porto Rico." [30] And they decided on founding "The Evangelical Union of Porto Rico", to promote coöperation among the various Protestant denominations of the island in every form of Christian activity; and wherever desirable and possible, to promote organic union. The island was accordingly divided among the various sects, none of which encroaches upon the territory of another, thus avoiding also duplication and waste of men and means.

The same experiment was tried successfully in Chile, where definite coöperation was established in relation to publications, a recognition of territorial limits, a union theological school, and mutual recognition in the maintenance of church discipline.[31] The third example was the "Conference of Missionaries and Missionary Boards working in Mexico", held in Cincinnati 30 June to 1 July, 1914. The following decisions are pertinent here:

[28] III, 128.
[29] I, 139.
[30] III, 129.
[31] III, 15.

The various evangelical bodies of Christians at work in Mexico, while retaining each its own denominational heritage, yet agree in the great doctrines of their holy faith; and, to set forth this basal unity, they desire that henceforth they may all be known by the common appellation of "The Evangelical Church of Mexico," with the special name of the denomination following this common designation in brackets, when necessary, e. g., "The Evangelical Church of Mexico (Presbyterian)." When statistics are used, it is advised that whenever possible and convenient, the whole body of the evangelical church be counted with the number of the special denomination following in brackets, e. g., Sunday-School Scholars: "Evangelical Church of Mexico 10,000 (Methodist Episcopal 4000)."

In view of the proposed distribution of territory, the probable transfer of membership from one Communion to another and the constant moving of the people of Mexico from one province to another, your Committee recommends the following form of letter to be used between the churches making the transfer:

This certifies that ——— is a member in good regular standing of the Evangelical Church (———) in ——— and we earnestly commend ——— to the fellowship and Christian watchful care of ——— Church.

..... *Pastor.*
..... *Church.*[32]

This plan, calculated to deceive the simple-minded, is the practical carrying-out of the "Constitution of the Federal Council of the Churches of Christ in America". Such a radical change in policy is readily justified by more than one orator of the Congress: "Those of us who have come from North America and have become used to the lines of division which separate the various Protestant bodies there, have become more or less accustomed to them. But is it not time for us to realize that we are doing a great injustice to those whose antecedents are so different from our own, when we impose upon them the artificial divisions concerning which we have already discovered in our religious life in North America a crying need of readjustment? In all our work we should avoid methods which perpetuate these divisions.[33] . . . Little or no help can be given to South American progress by a Protestantism divided, intolerant, weak and torn by the spirit

[32] MI, 117.

[33] I, 229.

of sectarianism—a perpetual stumbling-block to Latin peoples. The Saxon race—individualistic, strong and self-sufficient in its exclusivism—may be able to accommodate itself to the individualism of its historic and religious organization, even when this organization is divided into sectarian groups. But the Latin race, social, genial, with its collective tendencies, will with difficulty adapt itself to this sectarian individualism. That which in the divers denominations appears to the analytic Saxon spirit a manifestation of strength and loyalty to principle, seems rather to the synthetic Latin spirit an expression of weakness, of egotism, of inability to rise to the broad understanding of Christian unity.[34] . . . The evangelical preacher is a representative of the organized church of Christ. That Church has gone through a rich and varied evolutionary process which has resulted in historic types of organization, such as the Greek Church, the Roman Church, the Church of England, the Presbyterian Church, and many others. In view of the Latin-American love of uniformity in the Church and dislike of variety, it is of vital importance that the evangelical preacher should explain fully and intelligently the underlying unity of the various sections. It should be constantly urged that there is no desire to impart mere sectarianism to Latin-America, but a desire so to preach the Apostolic message that a true evangelical Church may arise in each of the Republics." [35]

After this initial and all-important unity and coöperation has been secured, it becomes necessary to emphasize from the pulpits of the Protestant churches in North America the claims of South American work. Literature dealing with it is to be put out in greater abundance. Sunday-school papers, weekly church papers, special tracts, are to be issued to rouse a lively interest in Latin-America. The Missionary Education Movement and the various Mission Boards are planning a united missionary educational campaign for 1916-17, designed to bring to the North-American churches a realization of their responsibility toward the whole problem of mission work in Latin-America.[36]

This "Missionary Education Movement", in an effort to promote the missionary education of old and young alike, in

[34] III, 325. [35] I, 280. [36] II, 380.

the churches of the United States and Canada, works in close coöperation with and through the various denominational societies. It holds seven missionary summer conferences annually, four in the United States and three in Canada, for the training of workers for missionary leadership. Mission-study classes, addresses, exhibits of literature, and personal conversation with missionaries, all dealing with Christian work in Latin-America, are agencies that have been employed in these conferences to provide interest in Latin-American countries.

Text-books have been issued by it for use by all mission boards and churches supporting Christian work in Latin-America. The figures showing circulation include distribution up to 15 November, 1915—in 1909, *South America*, by Neely: circulation, 32,700; in 1910, *Advance in the Antilles*, by Grose: circulation, 48,302; in 1913, *Mexico To-day*, by Winton: circulation, 24,611. Reference libraries on South America of eight volumes, and on Cuba and Porto Rico of seven volumes, have been issued and 5,404 volumes circulated in this way. Wall maps of South America, of Mexico, of Cuba and Porto Rico have been published for use in churches and homes, for missionary meetings of all types and for mission-study classes.[37]

From its origin in 1886 the "Student Volunteer Movement" has included Latin-American fields in its active propaganda of mission study and in the enrollment of student volunteers. The records of the Movement on 31 December, 1915, showed that 6,475 Student Volunteers had been accepted by the missionary agencies of the United States and Canada and sent to the mission fields. Of this number 758 went to Latin-America as follows: 169 to Mexico, 187 to the West Indies, and 402 to South America.

The "Bible Societies" coöperate in the work, as does the Y. M. C. A. The Latin-American field is discussed at the latter's international conventions, as well as in local associations, where Latin-American claims are brought forward at men's meetings, dinner events such as annual business meetings, and especially invited groups, parlor conferences, without overlooking the presentation of some outstanding single fact

[37] II, 384, 385.

suited to different groups, to men on the gymnasium floor, in an educational class, or in the dormitory.[38]

Clearly no effort is being spared to gain support and converts for the work. Besides, the influence of travelers and publicists is to be enlisted, as also that of the Pan-American Union in Washington, D. C.:

> The officers of the Union are in sympathy with any well-organized effort to improve moral and religious conditions in Latin-America. The "Bulletin of the Pan-American Union," an illustrated monthly magazine, has repeatedly made favorable mention of certain phases of missionary work.[39]

The "Woman's Missionary Societies" will be called upon to do their share. There is no work in Peru such as is carried on in the United States by the Y. W. C. A.; but in the course of time it should be established. The women respond to attempts to help them; but, while the great hold the Roman Catholic Church has over them exists, the most successful general work done amongst them must be done through schools and agencies absolutely non-sectarian in character.[40] There is already a flourishing Y. W. C. A. in Buenos Aires. The object of the Association is "to bring young women to such a knowledge of Jesus Christ as Lord and Saviour as shall make for fulness of life and development of character, and to make the organization an effective agency for the extension of the Kingdom of God among the young womanhood of the world". To realize these ideals, the spiritual life of the Association is full and rich. At its Sunday afternoon meetings and daily Bible readings, clear and constant witness is born to Jesus Christ and His salvation as the only foundation on which character can be built and service can be rendered.[41]

The Woman's Missionary Societies will take a special interest in educational service, establishing kindergartens, day nurseries, as well as elementary and secondary schools. The very heart of the study of Latin-American womanhood is the need for distinctive Christian education, from kindergarten upward, that shall not only make for culture but for character and service for Christ.[42]

[38] II, 389, 394. [39] III, 60. [40] II, 167.
[41] II, 171-2. [42] II, 176.

While advocating this eminently sensible course for their own schools, the Congress blames the Church for insisting on the religious instruction of Catholic children in South-American schools! So well do they realize its importance that they revert to the subject repeatedly:

> Possibly there is no better way of breaking down prejudice than through the kindergarten under mission auspices. . . . Every school opened in Latin-America means an entrance at once into scores of homes. . . . The Escuela Popular draws children from the upper middle class who can be reached by the Gospel in no other way. Many of them are socially superior to our humble chapel services. Some, having become disillusioned in regard to the professions of the dominant Church, have drifted to the extreme of open indifference and godlessness. In the school each child has its Testament and hymn-book. He takes them home. Who shall open them and explain their message to the mothers? The child has advantages which his mother has not; superstition loses its hold upon his opening mind. It is the task of the woman evangelist to follow up this work, and their number should be greatly increased.[43]

"Visiting in the home" is urged as one of the very best methods of Christian work. It is almost the only way to get at the older and aged Mexican women "to lead them to the light and joy of the Truth". Hence there is a very favorable opening for visiting nurses. In Porto Rico, according to an account given to the Congress by Mrs. Arthur Yeager, wife of the governor, this work has been very successfully inaugurated by the Presbyterian Hospital of San Juan.[44]

"Evangelism through literature" is also to be pushed vigorously. From Peru there comes a plea for a Woman's Magazine, voiced as follows: A Roman Catholic priest has said that his Church has full control of Peru because it has the women entirely in its power. If we wish to win Peru for Christ, we must win the women. The same is true, even in a stronger sense, of Bolivia, and no doubt applies to all Latin-America. While many women here cannot read, those who have been educated enough for that eagerly read all the books and papers they can find. Their intellectual life is starved and their whole life is very narrow. To relieve this, a real

[43] II, 181. [44] II, 184.

woman's magazine is needed for Latin-American women. While not a church paper, its tone should be decidedly religious, even evangelistic, and it should eventually serve to propagate our religion. These women need to be influenced toward independent thinking; their religion dictates to them just what they shall believe and much of what they shall do. They need good common-sense articles treating of many subjects to broaden their view and do away with their superstitions.[45]

The "development of fraternal relations with Latin-Americans" must also play an important rôle. This can be secured through mutual introductions and information, and through personal calls on Latin-Americans away from home, especially students. Minute provision is made for proselytising work among the latter, and the Congress suggests an "Adequate Program for promoting True Friendship among Latin-American Students" temporarily residents in Europe, Great Britain, and North America, from which the following points are taken:

1. Christian people should do all in their power to get well acquainted with Latin-American students. A sympathetic attitude should characterize all relationship to them, and should lead to friendly calls on them during their residence for study.

8. They should be treated as all other students are treated. One should not shout in conversing with them or hold up Roman Catholicism to ridicule.

Special efforts should be tactfully made to secure attendance of Latin-American students at churches and Christian associations.

16. Advice should be given regarding the best devotional and apologetic books and pamphlets.

19. There should be no hesitation in presenting personally the claims of Christ upon Latin-American students, and earnest efforts should be made to enrol them in Bible and social study groups.

20. Provision should be made for special evangelistic and apologetic addresses designed to appeal most forcibly to Latin-American students.[46]

Lastly, the Congress urges "increasing intercessory prayer for Latin-America". The fact that Christianity has been so inadequately taught in Latin-American countries should add

[45] II, 186-7.

[46] II, 431-2.

intensity to the prayer of all Christians that the time may soon come when all men in Latin-America may have an adequate opportunity to know Jesus Christ as their Saviour, and to become His real disciples.[47]

The Panama Congress was not an achievement: it was a process of discovery. It did not discharge responsibility; it provided the altitude and the atmosphere essential to vision. The most tangible evidence that the Congress was not considered an end in itself is that it set about to bring things to pass through the creation of a "Continuation Committee", which comprises both representatives of the home base and the churches in the field, to insure complete coördination of plans and performance, in bringing "the fullest blessings of the Kingdom" to Latin-America.[48]

With every Protestant agency thus enlisted and allotted its share, the great task of converting a continent is launched. With what measure of success remains for the future to decide.

I have endeavored to set forth faithfully the Protestant view of Latin-America as presented to the world by the Panama Congress: a medley of half-truths, distortions, and outright misstatements of fact. Protestant pulpits and the Protestant press are certain to draw extensively upon the three volumes of reports in the furtherance of their aims of proselytism. We should be familiar with all, even the most reckless counts of the indictment drawn up against the Church and the numerous channels along which will run the systematic campaign mapped out for the perversion of her children. The promoters of the Congress themselves are not deceived by their own honeyed proffers of coöperation with the Church, a coöperation which can never take place in matters that vitally concern the faith. And their misrepresentations should not go unchallenged. The relations between North and Latin-America are changing fast. As we are brought into closer contact with our neighbors to the south in a material way, our religious kinship should lead to something more tangible than the spiritual bonds of a common faith. The critical examination of the vigorous Protestant movement that originated

[47] II, 403. [48] I, 33-34.

at Panama, together with the new duties it imposes upon us, shall form the subject of another article.

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JOSUE'S MIRACLE.

A Misunderstood Report of a Credible Event.

THE narration contained in the Book of Josue 10: 11-14, has ever been a *crux* of exegetes and apologetes. Let the reader peruse the *Dissertatio de Mandato Josue, quo Solem et Lunam Remoratus est*,[1] or pages 231-248 in *Commentarius in Librum Josue*, by Francis de Hummelauer, S.J.,[2] and he will be surprised, if not bewildered, at the various, at times tortuous, interpretations of this text. And if he has ever tried to put one of them before friend or foe of Holy Scripture, he may recall the difficulty he experienced in trying to make his exposition plausible to them—and to himself. The writer, at least, had for years felt himself in such a quandary when lecturing to Biblical students.

It was an article by Dr. Avon Hoonacker, "Das Wunder Josuas",[3] that, though it treated the real solution but briefly, seemed to the present writer a step in the right direction; in this he was confirmed by a discussion of J. Van Mierlo, S.J., "Das Wunder Josuas",[4] which rested upon the article "A Misinterpreted Miracle" of the English astronomer E. W. Maunder in *The Expositor*.[5]

Truly, we here have a "misinterpreted miracle", which, on account of this misinterpretation, has given rise to many attacks against miracles and Holy Scripture, and has been of fatal influence in the deplorable decision of the Congregatio S. Officii in the Galileo Galilei case. And yet the report of this miracle, when rightly understood, makes the miracle itself so plausible. On this account the writer, curtailing some

[1] Aug. Calmet, O.S.B., *Dissertationes in Vetus et Novum Testamentum*. Wirceburgi, 1789. Tom. I, pp. 895-407.

[2] *Cursus Scripturae Sacrae*. Lethielleux, Parisiis, 1903.

[3] *Theologie und Glauben*, Jahrg. 5, pp. 454-461.

[4] *Zeitschr. f. kath. Theologie*, Jahrg. 37, pp. 895-461.

[5] Vol. X, pp. 359-372.

points and enlarging upon others of the authors mentioned, and also adding the one or the other point, tending to close the chain of evidence left open by the authors mentioned, has thought it well to put what seems to him to be the correct exposition of this report before the readers of THE ECCLESIASTICAL REVIEW.

THE HISTORICAL BACKGROUND.

Moses, that grand old man, leader in word and life, lawgiver, judge, prophet, and saint alike, had been gathered to his fathers. And that at a most critical point in the history of the Chosen People. It had taken all the Divinely-aided genius of Moses to bring the people to the boundaries of the Promised Land; and now, when they needed such a leader more than ever, Moses died.

Josue, of the timber from which great men in God's realm are hewn, had been selected by Moses, and confirmed by God, to finish the work of Moses. The soldier-saint was then an octogenarian. His name, Osee (Hoshea — Salvation), had significantly been changed into Josue (Jehoshua—Jahweh is salvation).

The first task that lay before Josue was, to put Israel into possession of the Promised Land; and this implied the expulsion or extermination of its inhabitants.[6] Josue went about its accomplishment with the foresight of old age and pushed it with the energy of youth.

He had but recently conquered all the vast territory east of the Jordan. And now his nomadic hordes, having crossed the Jordan, deployed on the plains and in the valleys of Chanaan and spread terror throughout the land, a fact recorded also in the contemporary correspondence, as preserved in the Amarna-Letters, of the Egyptian vassals and viceroys. Already the strongly fortified Jericho and Hai had been reduced and put to the sword, and shortly thereafter the Israelites had advanced as far as the mountains of Hebal and Garizim, some twenty-nine miles in a straight line northwest from Jericho, though the main camp remained at Galgal slightly southeast of Jericho.

[6] Jos. 1:1-9; Deut. 7:1-2.

Against these determined invaders there was for the many petty kings of Chanaan but one hope—union. And they did form one powerful alliance reaching from the Libanus in the North down to the South of Chanaan.

However, one powerful city-kingdom, Gabaon, devised to save itself from Josue's exterminating sword by entering into a league with him. This, in view of Josue's pronounced purpose of not leaguing with Chanaanites, but rather of destroying them, was a ticklish undertaking and demanded shrewd diplomacy. It is known by what ruse the Gabaonites tricked Josue into making a league with them.[7] When Josue found out that he had been circumvented, he nevertheless, out of conscientious regard for his oath, did not destroy the Gabaonites, but thought himself bound to live up to its stipulations. He was soon confronted with an occasion to show his covenant-troth.

The five kings in southern Chanaan, close neighbors of Gabaon, hearing that Gabaon had gone over to the Israelites, and fearing these, entered into a separate league. They purposed first to reduce Gabaon in order to punish its inhabitants for their defection from the common cause and to deter others from leaguing with the Israelites. Besieged Gabaon contrived to send a cry for help to Josue, then in the main camp at Galgal some fifteen miles in a straight line east-southeast of Gabaon; the road, leading over the intervening mountain range, is, of course, longer. Josue hastened to the rescue. After a night's forced march he arrived in time, and presently gave battle. In the battle proper, which lasted till noon—"the sun stood still (?) in the midst of heaven"[8] — Josue utterly routed the allies. In this he was aided by a terrific hailstorm, which still more demoralized the ranks of the fleeing enemy and killed many of them. In the foregoing sentence we have already alluded to the miraculous intervention of God.

The Miracle.

The miraculous intervention of God is reported in the Book of Josue (10: 10-14); since this intervention was the decisive factor in that day's memorable battle which is summarized in

[7] Jos. 9: 3-27.

[8] Jos. 10: 13.

verses 9 and 10, it is first given in its chronological connexion in verse 10, and is then given special attention in verses 11-14. For the sake of handy reference let the Vulgate-Douay version of the text, and the literal translation from the Hebrew [9] of Ecclesiasticus 46: 4-5, which is a parallel to Josue 10: 10-14, be inserted here:

Josue c. 10,

9. "So Josue going up from Galgal all the night, came upon them suddenly.

10. And the Lord troubled them at the sight of Israel: and he slew them with a great slaughter in Gabaon, and pursued them by the way of the ascent to Beth-horon, and cut them off all the way to Azeca and Maceda.

11. And when they were fleeing from the children of Israel, and were in the descent of Beth-horon, the Lord cast down upon them great stones from heaven as far as Azeca: and many more were killed with the hailstones than were slain by the swords of the children of Israel.

12. Then Josue spoke to the Lord, in the day that he delivered the Amorrhite in the sight of the children of Israel, and he said before them: Move not (דום *from* דָּמַם-*damam*), O sun toward בְּ-*be*) Gabaon, nor thou, O moon, toward the valley of Ajalon.

Eccl. 46,

4. "Did not the sun cease (עמד, *see pp. 484-5*) through his (*Josue's*) hand, one day (*the rest of the verse is missing in Hebr., the various Hebr. Mss. being partly deficient in consequence of mutilation, but we can supply according to the Sept.*) made into (πρός) two?

5. For he called upon God the Most High during its oppressing (כאכפה-*keëchpha*), and God the Most High answered him with stones."

[9] It is needless to more than mention that it is only since 1896 that various manuscripts (fragmentary) which together give us almost the complete text of Eccl. in Hebr., which had been thought lost, have been found.

13a. And the sun (*the Hebrew here contains the* דּוֹמֵם *from the above mentioned 'damam', that is, 'moved not'*) and the moon stood still (עָמַד-*'amad*), till the people revenged themselves of their enemies. Is not this written in the book of the just?

13b. So the sun stood still in the midst of heaven, and hasted not to go down the space of one day.

14. There was not before nor after so long a day, the Lord obeying the voice of a man, and fighting for Israel."

The decisive moment is usually interpreted to have consisted in a twelve-hours prolongation of that day, which, it is said, was brought about by the sun and moon standing still ("move not", "stood still") so long. The purpose of this prolongation is said to have been that the oncoming night might not give the enemy a chance to escape, and that the Israelites might have more time to complete their overthrow.

It is useless to recount the many differing interpretations as to how the day was prolonged twelve hours—whether it was by an actual "standing still" of the sun, or by a "mock" or "phantom sun" appearing to take the place of the actual sun, whilst the latter pursued its ordinary course, or by "extraordinary refraction conditions" that kept that country in a sort of twilight throughout the night; or by whatever else it may be said to have been done. The reader is referred to the many commentaries and treatises on this occurrence. Calmet in the work quoted takes severely to task those who reject the literal interpretation according to the Vulgate.

Nowadays not even the most determined adherent of a literal interpretation can take Josue's command to the sun to "move not" (?) absolutely literally, since any motion that the sun may have—for instance, its supposed onward motion

in the universe—does not influence the forming of day and night. Consequently this command can refer at most to the sun's seeming motion brought about by the earth's rotation about its own axis; the *earth* would have to be stayed in its course in order to do away with the sun's seeming motion and to prolong the day. In case the earth and moon really stood still for the space of twelve hours, then either the whole solar system—and even the whole mechanism of the heavens—came to a temporary dead standstill, or the relation of the earth and moon toward the rest of the solar system was changed, so that they are since then twelve hours behind the rest, unless, indeed, God made up for the difference by a new miracle, of which we have no record. In either case we should have a series of universal cosmic miracles not only astounding but stunning! Under either alternative we should have also to admit that the prolongation of the day in Palestine, with corresponding lengthening of the night in other parts of the globe, would, of course, affect the whole world: in which case it would be somewhat surprising not to find this event recorded in Egypt and Babylonia, which were accustomed to record eclipses and other especially striking heavenly phenomena.

Now, since God's miraculous intervention always commends itself to us through its simplicity, is justified by the circumstances and is commensurate to these, we may well question the current interpretations, since there seems to be no due proportion between so startling a cosmic miracle and the slaying of at most a few thousand more routed Chanaanites. We may also ask: What called for a prolongation of that day? The overthrow, or pursuit of the enemy? He was even then in full flight, though the day was still young, it being about noon. But, as the trite and sane theological axiom says, "Miracula non sunt multiplicanda", nor, we might add, "augenda", nor "supponenda", but for each case and degree "probanda". Hence we should, as to the past, accept a miracle only when a reliable historical report forces us to do so, and even then only a miracle no greater than the document calls for. Now, neither does the original text of the document that contains the report of Josue's miracle on force of language demand exclusively as interpretation a "standing still" of

the sun, with the concomitant lengthening of the day, nor is such an interpretation justified, nor such a miracle called for, by the circumstances of the case. But then, what does the document, and what do the circumstances, call for?

Let us first summarize the circumstances as suggested by the text, and then examine those sections of the text that have given rise to the opinions that this miracle consisted in a lengthening of the day through a "standing still" of the sun for twelve hours.

The circumstances were these: From the statement that the Israelites crossed the Jordan in harvest time [10]—that is, between the beginning of April and June—and from the time that the events narrated in the subsequent chapters till Chapter 10 must have taken, we may conjecture that the events of Chapter 10 took place in summer. From the position of the moon in the western sky (v. 12) at noon, Maunder, as an astronomer, calculates that it was the 21 of July, on which day the moon was to set at about 12.30 p. m. Now, Gabaon, belonging climatologically to the central zone of Palestine, may then have had a temperature of 100-113° F. But Josue had, after a night's forced march, at once attacked the enemy (10:9); by noon (cf. 13a) the latter was in full flight. Consequently Josue and his men, already weary from the night's vigil and march and from the half-day's fierce hand-to-hand fight under the sharp rays of the Palestinian sun, were in danger of becoming too worn out to follow up their advantage; and, as the noonday sun beat down ever more sharply, Josue feared that the enemy would escape on account of sheer exhaustion of the pursuers. The Hebrew of Ecclesiasticus (46:4-5), which as to this occurrence represents the authentic Jewish tradition and interpretation from about 160 B. C., quite correctly says: "Did not the sun cease (עמד) through his (*Josue's*) hand . . . ? For he called upon God the Most High during its oppressing" (literally). The Vulgate translates: "When he was oppressed". The enemy, who already was in full flight, cannot be said to have oppressed Josue. Hence the assumption that fatigue, caused mainly by the heat of the day, was the cause of this being oppressed, is at hand

[10] Jos. 3:15.

and is not only justified by the nature of the circumstances, but even insinuated by the context in Chapter 10 and demanded by the Hebrew of Eccl. 46: 5. In this plight Josue ardently prayed [11] that God relieve and help his troops by tempering the sun's oppressive heat; some distant clouds even may have suggested the thought to Josue.

I have now indicated and approached to the very nature of God's miraculous intervention. Josue prayed for an obscuring of the sun, that thus his troops might be refreshed and strengthened in order to take up the pursuit. In answer, God not only heard the prayer by obscuring with clouds the sun and moon, but gave even more than He had been asked for: He sent a terrific hail-storm into the disorganized ranks of the fleeing Amorrhites, which demoralized them still more and killed many (10: 11): "He called upon God the Most High during its oppressing, and God the Most High answered him with stones," says Ecclesiasticus. Thus was "the Lord fighting for Israel" (Jos. 10: 14).[12] The darkness became so great that it could be compared to a short night cutting that day in two, as also we observe some sudden summer storms to do. Hence Ecclesiasticus (46: 5) says of this: "Was not ONE day made AS [or *into*—πρός] TWO? The caution is here in place not to read into this text what is not in it, to wit, "was not one day made as two *in duration?*"

But the text—the text of Josue, does it not plainly exclude this interpretation? Let us see. I admit that the Vulgate translation is against it. But the Hebrew text quite unforcedly admits of the interpretation which the circumstances demand.

The word דָּמַם (*damam*), which the Vulgate renders by "move not" (v. 12) and "stood still" (v. 13), denotes primarily "to be silent, quiet", secondarily "to cease, leave off", and only in the last place "to stand still", in so far, namely, as "to stand still" is a specific kind of "ceasing from action in general". Likewise does the word עָמַד

[11] "Spoke to the Lord," Jos. 10: 12; "did not the sun cease through his hand," viz. raised in prayer, Eccl. 46: 4.

[12] Calmet, *De Pluvia Lapidum in Chananaeos*, 1. c., pp. 407-416, even here adheres to a literal interpretation, and claims that it rained real stones. His dissertation is of some importance in so far as it records instances from ancient times in which "stones", which we now judge to have been meteorites, have fallen from the sky.

(*'amad*), which the Hebrew predicates by way of a parallel to the דָּמַם of the sun, especially of the moon (v. 13), have the general meaning of "to cease from any action", not merely "to stand still". It is used thus in Gen. 29:35; 30:9; 4 Kgs. 13:18; Jon. 1:15; of course, the preposition מִן with the infinitive is added whenever the action from which a cessation takes place is added. Also the prophet Habacuc (3:11-12) uses the same expression obviously in this sense when, probably alluding to Josue's miracle, he describes God as manifesting Himself in a thunder-storm: "The sun and the moon stood still [*as* עָמַד *is also here translated in the Vulgate*] in their habitation, in the light of thy arrows [*that is "darting lightning"*] they shall pass away. . . ." The prophet certainly does not intend to say that the sun and moon stop in their seemingly onward course, but rather that they "cease shining" during the storm by remaining obscured by the clouds, which in figurative language may well be called their "habitation". Furthermore, Babylonian astronomical observations record any darkening of the sun, whether in an eclipse or by clouds, as a "resting" thereof.

Van Mierlo, though he considers the hail-storm as an answer to Josue's prayer, has doubts as to accepting דָּמַם and עָמַד in the sense of "ceasing from action in general". He says:[13] "Maunders's deductions must cause so much the greater hesitation since his philological explanations as to דמם and עמד are open to objection. It will justly be claimed that עמד means only *to stand still*, and that in view of the word 'So the sun stood still in the midst of heaven, and hasted not to go down for the space of one day', every other sense is excluded." Van Mierlo's hesitation seems to be caused mainly by the text just quoted. This difficulty I shall presently endeavor to remove.

As to the philological side of the question, consultation of the dictionaries will assure us that, as far as they are concerned, the use of the words in question in the meaning of "to cease from action in general" is licit. Thus, to quote but one, Davidson has under דָּמַם "— I. to be dumb, silent, quiet. —II. to rest, cease, leave off. —III. to stand still"; under

[13] Translated from the German, l. c., page 897.

עָמַד "—I. to stand. . . . —IV. to stand still, stop; hence, to desist, leave off." It seems clear that in the first word, the principal one in our text, cessation from action in general is the main idea to be conveyed, whereas in עָמַד this seems to be but the derived idea. And after all, do not also we use the intransitives "cease", "stop", etc., to denote cessation from activity, whether motion or condition, without addition of the motion or condition from which a cessation takes place, this being implied? "The noise stops", "the heat ceases", "stops", and even "the sun stopped". Accordingly the Hebrew of verses 12 and 13a may be rendered as follows—whether they must be rendered thus is to be decided by the nature of the circumstances: "CEASE (shining being implied), O sun, IN (first meaning of בְּ—*bĕ* is *in*, not *toward*) Gabaon, and thou, O moon, IN the vale of Ajalon (*that is: may clouds prevent the sun and moon from shining in this region*). And the sun did cease (*damam*) and the moon desist (*'amad*"—the hailstorm is chronologically to be inserted here). To this whole quotation from the epic Book of the Just the sacred author finds it advisable—I am inclined to consider it so—to add in verses 13b and 14 a note both explanatory and commentatorial, to preclude a misunderstanding of the poetic quotation contained in verses 12 and 13a, which, together with the *possibility* of taking the word *damam* and *'amad* in the sense of "to cease from action in general", I consider to be the key for the solution of the whole difficulty, a key which, because not well understood, has served to keep the understanding of this occurrence under lock, though devised to solve it. However, the current translations, especially those according to the Vulgate, certainly have the opposite result. But let grammarians examine in the Hebrew version these texts which have ever been regarded as crown witnesses for an actual twelve-hours prolongation of that day, and, I think, it will be granted that the following literal translation, with corresponding interpretation, is permissible linguistically. "So the sun ceased (shining) in the half (*midst* or *zenith*) of heaven, BUT (וְ—*vĕ* is used not only as a conjunction, *and*, but also as an ADVERSATIVE, *but, yet*) the sun HASTED NOT to go down during (כְּ—*kĕ*) the whole day." As though the historian wanted to caution: "That poetical report

from the Book of the Just says indeed that the sun ceased," etc., "but this is not to be understood as though the sun had specially hastened during that whole day to set sooner than usually".—"There was not before nor after LIKE *this day*." [14] The rest of verse 14 explains in what this day was so specially remarkable: "The Lord obeying the voice of a man, and fighting for Israel."

If we now again reproduce the text, but according to the grammatically licit translation suggested, we shall be struck both by the credibleness of the miracle and by the correctness, from the standpoint of literature, with which the whole narration is developed. For, verse 9 reports Josue's wearying approach to the battlefield and the clash of the hostile forces; v. 10 summarizes the whole battle with its outcome; v. 11 contains the event that proved to be the decisive factor in following up the advantage gained in the battle proper, namely the fearful hail-storm sent by God into the enemy's ranks; vv. 12-13a give in vivid poetic form, which contrasts sharply with the sober narrative of the historian as presented in vv. 10-11, the cause why God sent that storm at that critical moment, and this in such a way that v. 12 contains Josue's prayer for a desisting of the sun's heat, and v. 13a the answer to the prayer: "Then" — and it is to be well noted that "then" does not refer to the time after the storm, but, in the sense of "at that time", to the time of the battle, especially of the enemy's flight—"Josue spoke to the Lord". In v. 13b the author adds an explanatory note, lest the poetic quotation be misunderstood, and in v. 14 he gives expression to his grateful wonderment at God's miraculous help.

For verses 9-11, see page 480.

12. Then Josue spoke to the Lord, in the day that he delivered the Amorrhite in the sight of the children of Israel, and he said before them: "Cease, O sun, in Gabaon, and thou, O moon, in the vale of Ajalon."

13 a. And the sun did cease, and the moon desist, till the people *etc.*—Is not this written in the Book of the Just?

13 b. So "the sun ceased" in the midst of heaven, but it hasted not to go down during the whole day.

[14] Note well that neither the Hebrew nor the Greek texts have the Vulgate "so long."

14. There was not before nor after like this day, the Lord obeying the voice of a man, and fighting for Israel."

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THE PRIEST AND THE PRESS.

IT is a risky business in these days to incur the enmity of a great metropolitan newspaper—or, for that matter, even of the lesser luminaries that circulate in country towns; for the Press is unquestionably one of the greatest forces in the modern world, whether for good or evil. When it so wills, it can either make or mar one's reputation, either brighten or blast one's future. The writer has in mind—and no doubt most of his readers have too—instances of the making or marring of men in their several spheres of life by the favor or disfavor of the Press. It is extremely sensitive to criticism; fiercely resents any attempt at a censorship. There is no denying that, as a general principle, it is right in refusing to be muzzled; though, considering the sort of stuff it frequently serves to the public, one is sometimes almost tempted to believe that a little discreet, honest, intelligent and unbiased censorship might not be such a bad thing after all.

But, when the Press, however high and mighty, poaches on our own preserves, when it threatens the spiritual weal of the faithful, we have a duty to perform from which neither fear nor favor should withhold us. No matter what the risk, it would be criminal in us, as pastors of souls, to refrain from warning our people against the mental and moral poison which the Press at times, through its news items—unintentionally indeed, but none the less surely—subtly injects into their system. If the pastor who is called upon to perform this not wholly pleasant duty be a man of judgment, he will be able to devise ways and means of doing it in such a manner as to leave no reasonable grounds for just resentment on the part of the newspapers.

Rome has its Index Expurgatorius for books that are likely to prove detrimental to faith or morals; it cannot possibly keep tab on all the newspapers in Christendom—the more so

as in the case of most of the reputable journals the good and the indifferent far outweigh the evil, so far at least as the amount of space is concerned. And yet, comparatively small though the bad element in the newspaper may be, it is capable of doing just as much harm as the bad in forbidden books—perhaps more. So that, where the evil occurs in the Press, especially where it is persistent, it is up to us, as local representatives of the Church, to guard the faithful of our respective localities against it, just as we do against any other near occasion of sin. We have all the more right and duty to do this since the Press poses as a public educator, a portion of it claiming even to have supplanted the pulpit, and to exert the influence once wielded by the preachers of the Gospel. If they are public educators, then it goes without saying that we have not only a right, but also a stern duty, to see that they measure up to the requirements, that they have the qualifications which we are justified in expecting and demanding of a public educator. And, of course, the way to ascertain this is by an investigation of their curriculum and its results; their methods or manner of teaching, and the sort of instruction they give.

It is not the writer's intention to discuss here the miserable little sheets that are openly, notoriously vile. These can be dismissed and tabooed without more ado. Our concern here is with the average newspaper which claims, to be, not only truthful and respectable, but likewise a strong force making for public morality and enlightenment. So far as our duty of protest and warning is concerned, there is not so very much fault to be found with the editorial and advertising departments, except in comparatively rare, isolated instances. Few really reputable newspapers will accept plainly questionable advertisements. Even from a business standpoint, to say nothing of the moral side of the matter, it would not pay; there would be too great a hue and cry against it. And the same may be said as regards the conduct of the editorial feature. Political partisanship, of course, there is in abundance; and not infrequently very good grounds for suspecting political insincerity, especially in the heat of a political campaign. But readers with any judgment, or any knowledge of newspaper methods, usually take matters of that kind with con-

siderably more than a single grain of salt. Besides, such matters as these do not fall directly within our province as pastors. As for things openly immoral, or downright infidel, it is the rare exception to find any decent journal advocating or defending them. Let me emphasize this point, so as to make myself perfectly clear: I do not say that there is never any serious fault to be found with the editorial and advertising departments; we know of some very reprehensible instances in both. In fact one of the editorial breaches which the writer has in mind, and which shall be mentioned later on, has a great deal to do with the present article. But, in justice to the Press, it must be admitted that these cases are rather few and far between.

It is in the news columns, however, that the main trouble lies. So far as our duty as guides or pastors goes, we can afford to ignore the false or inaccurate news printed occasionally; at least where no great harm accrues to either organizations or individuals. This feature cannot be always or altogether avoided. The presumption is that respectable journalists really try to get at the truth. Of course, where the false or the inaccurate is the rule rather than the exception, it is a horse of quite a different color. Likewise, where the safety or reputation, whether of organizations or of individuals is concerned, it stands to reason that newspapers should consider themselves bound by the same moral laws that govern men individually in such matters; and the newspaper has absolutely no more right than the individual has to ride roughshod over the elementary principles of justice and charity, and the Golden Rule.

It is well-nigh incomprehensible how men who, as individuals and in private life, are scrupulously fair and honest, seem to consider themselves untrammeled by the common, ordinary laws of justice and honesty and fair-dealing, when acting as members of a syndicate or corporation. In their private capacity they would be thoroughly and heartily ashamed to do things which, as corporation officials, give them not the slightest concern. By what rule or law of morals they are enabled to reach such a conclusion we know not. Men of eminent respectability, prominent, perhaps, in church and charitable work, and all-round good, kind fellows outside their

office, will throw off, without scruple, the Jekyll side of them the moment they enter their place of business, their editorial sanctum, or take their place at the reporter's desk, and immediately proceed to assume the guise of the odious Mr. Hyde. Men who, in their ordinary dealings, would scorn to wrong their fellow-men by a harmful word, will not hesitate, as members of a newspaper staff, to indite paragraphs and sometimes whole columns whereby individuals and organized bodies deserving of better treatment are hindered and hampered in their pursuits, and mayhap utterly ruined. And the fact that this is done, not from motives of personal bias, anger, or crazy revenge, or even as a result of the heat and passion engendered by deep feeling and conviction, but simply and solely as paid agents, constitutes no argument in their favor, no extenuation of their conduct. On the contrary, it only makes it all the more reprehensible and inexcusable.

The explanation of this sort of dual, Jekyll and Hyde, personality, of this striking contrast between the private and the business side of one and the same man, appears to be the entirely mistaken notion that, in his business life, his identity or personality is lost, or does not count; that it is completely merged in the body to which he belongs. And, probably, he looks upon the body or corporation as a soulless something, and consequently without moral responsibility. To this it may well be answered—and it must be confessed that the answer seems ridiculously superfluous—that the corporation is made up of individuals who have a soul, and are popularly supposed to have a conscience; and that, as the whole is nothing more nor less than the aggregate of its component parts, it follows naturally that the corporation is not a something without soul or responsibility, but, on the contrary, a thoroughly responsible moral agent. It will not do to hide behind the pretext that these things are the acts of no single individual, but of a body. Each and every individual who gives his vote, or voice, or pen, to the wronging of his fellow-man is responsible for the wrong to which he consents, and is bound both in honor and conscience to make amends for the injury he has inflicted.

It may be worth while to observe, in passing, that defamatory matter given out by the Press is vastly more damaging than

the same sort of information coming from an individual; not alone from the much wider publicity given it by the Press, but also, and chiefly, because of the much greater difficulty of getting redress from it. If an individual libels us, we can generally obtain vindication in the courts, with the addition of damages to heal the wound inflicted, and to prevent a recurrence of the injury. But it is one of the rarest things in the world for a newspaper to be brought to book for such offences. What's the use of trying it? In the overwhelming majority of cases, the newspaper has the upper hand; the thing is so cleverly managed that there is scarcely any probability of redress. Sue them for libel; they will defend themselves by claiming that they did not state the objectionable thing as a fact, but merely as a rumor, or a report; and such it was. And what are you going to do about it?

But the worst feature of the news columns, and the one which concerns us most as pastors, is found in the knowledge of grossly immoral doings, of the "social evil", which they spread broadcast; in the scandalous details of rapes, prostitution, divorce proceedings, etc., which form a very considerable portion of the staple news of all the dailies. Frequently whole columns are devoted to filthy liaisons, to the vile sayings and doings of moral degenerates, while the really interesting, informing news items of the day, the real educational features, are cut down to make room for them. The more sensational and lecherous the details, the more prominently the case is featured. And bear ever in mind that, all the while, these papers are loudly claiming to rank high as public educators. They try to justify themselves, forsooth, on the ground that the public demands such stuff; such vile, unmentionable stuff, for instance, as they gave us a few years ago, in the disgusting Thaw case.

Lest it be thought that the writer is somewhat rabid, or at least too severe in his restrictions; to prove, too, that he is not by any means alone in his opinions, but that they are quite prevalent among discerning newspaper readers, and that they are well known to newspaper men themselves, permit me to give a few extracts from an address on "The Influence of the Press" recently delivered by Dr. Talcott Williams (head of the Columbia University School of Journalism) at the

Johns Hopkins University. These quotations will show, better than any words of mine could, the high rank which the newspapers claim for themselves and, incidentally, the poverty of some of the grounds on which they base their claim. Says Dr. Williams:

> The two greatest educational factors in the world are the public schools and newspapers. The newspapers continue the educational work begun in the schools. There is this great difference: All people favor common schools. There are but few who applaud newspapers in all their activities. When I was called to the chair which I occupy, I was told that a great mission awaited me—the reformation of American newspapers. Every reader takes up a newspaper with a hope and lays it down with disappointment. There is so much in a newspaper which people would not like to see, and yet they are not familiar with the philosophy underlying the newspaper. . . . There was never a time when religious influence in the newspapers was more prominent than to-day. It has been the newspaper which has made possible the great moral movement in America in recent years. There is much that is published that is not profitable. Newspaper advertising has its moral responsibility. . . . . The faults of the newspaper are largely the fault of the community. [!] There is much in the newspapers to which their readers object. Shall the social evil be neglected in newspapers? Twenty-five years ago the publication of social evils began. The masses, who are wiser than we, demanded news of this nature. What has been the result? We have witnessed a great moral movement. We have witnessed the enactment of the white slave law. [The very identical law which the most influential newspapers of the land are at present decrying as one of the most silly and useless enactments ever put on the statute books, as a rank injustice to one of the sexes, and the most fruitful source of the present-day blackmailing industry!] I believe prostitution to be doomed. [?] There are no necessary evils.

Is it a fact that the public generally demands such stuff? I, for one, do not believe it is. True, this is a rather difficult question to answer. We cannot very well take a poll of public sentiment in the matter. Most probably Dr. Williams, and newspaper owners generally, take their stand on the circulation of the various papers. But that scarcely answers the question, for the very simple reason that nearly all the newspapers are tarred with the same stick—nearly all give the

same delectable menu. (There is at least one notable exception, which I shall mention in a minute, and that one praiseworthy exception proves, I think, quite conclusively that Dr. Williams and those who agree with him are greatly mistaken.) Undoubtedly, part of the public demand the wretched pornographic stuff served up so liberally by the rank and file of the Press; and another part of the public who do not demand it, and do not want it, and indignantly resent having it foisted upon them, take it, take the bitter with the sweet, because the miserable practice is so universal that they have little or no choice in the matter if they want to know what is going on in the world.

Do the majority want the lewd and lascivious in their daily papers? I do not know; but I doubt it. One thing, however, is certain; if not a majority, then at least a very respectable minority, of newspaper readers are thoroughly disgusted at the idea of a great daily lending itself and its influence to such a vile propaganda. And this minority is made up of the very best element of the people, the people most worthy of consideration, the people whose opinions and wishes ought to count for most. And even supposing that the majority of newspaper readers do want to feast their eyes, and glut their morbid imaginations, with this moral slime, does the newspaper forget that it claims to be a great public educator? Dr. Williams, in the address from which I quoted above tells us, in one breath, that the modern newspaper is one of the world's greatest public educators and, in the very next breath, admits that it had to give the people news of the rise and progress of the "social evil" because they, wiser than the Press, demanded it! Is that the customary way of doing things? Isn't it a slight reversing of the usual order? Is it quite normal for teachers to be less wise than their pupils? or to give their pupils what they want, just because they want it? Educators are supposed to be leaders, not followers, of their pupils. They are supposed too, to give them, not what they want, but what they need. It is not the office of an educator to amuse, but to instruct; not his part to pander to their brute appetites, but to develop their higher faculties, to lift them above the mean and vile and sordid.

May it not be that the newspapers themselves are responsible for this so-called public demand? Have they not (slightly reversing normal economic conditions) created the demand by first giving the supply? If the people had not become used to such stuff in the Press, they probably would not look for it daily, as a matter of course, in their newspapers. And perhaps if it were even now withdrawn entirely, they would soon grow accustomed to doing without it, and doubtless, would continue to read their daily papers just the same, and with infinitely more profit to themselves from every rational standpoint.

As proof of the fact that a newspaper can thrive wondrously well without pandering to vile sensationalism, to the lewd and the morbid, let me reproduce, in part, the glowing tribute recently paid by one well-known metropolitan daily to another. The paper that paid the tribute is very well known to the writer; and while he is not always in accord with its political views and principles, he is glad to be able to say that it is really a high-grade journal, exceptionally clean and accurate, as newspapers go. With the so highly commended daily he is not very well acquainted. From what he does know of it, he believes it to be extremely one-sided, narrowly partisan and prejudiced in its domestic politics, and particularly in its comments on the present war. Nevertheless, when all is said that can be said against it, there must be some very solid foundation for the tribute; for, while a political kinship may have had something to do with the marked courtesy of the paper that paid it, the natural presumption is that it would not have risked its reputation by paying a wholly undeserved compliment, or attributing to its contemporary a line of conduct whose praiseworthiness was not rather generally admitted. Here is the quotation:

> Yesterday marked the twentieth anniversary of the purchase and control of —. Its growth during these twenty years, in circulation, in advertising, and in influence, has been amazing. Its circulation in 1896 was less than 20,000; to-day it is 342,000. The advertising then carried aggregated 2,374,000 agate lines; this year the 10,000,000th line will be passed. . . . Its utterances never carried more weight with thoughtful people than they do to-day. — thus stands out as perhaps the most conspicuous success in American journalism

during the last two decades. That statement in itself is about the highest tribute both to the Press and to the people of the country that could be made in this connexion. For the — has not a single meretricious quality about it. It is quiet in appearance and sober in content. It represents the antithesis of yellow journalism. It is scrupulously honest in editorial opinion. Its watchwords are accuracy, thoroughness, and decency. It lives up to its slogan: "All the news that's fit to print." It means much to American journalism, not only that such a paper can exist, not only that it can be successful, but that it should furnish an illustration of the largest possible success, financial and otherwise. Many newspaper publishers have found out in the last quarter of a century that there is an intimate relation between public service, public confidence, and business success. The — comes along and clinches the argument. Every newspaper man in the country that is trying to make his paper clean, honest, accurate, thorough, and a genuine servant of the public, will be encouraged by its record.

Even if this glowing tribute is not wholly deserved, even if there is a tincture of exaggeration in it, it shows at least the ideal for which first-rate, high-class newspaper men are striving. It shows their conviction that a clean and an honest newspaper can and will pay. The words above-quoted scarcely need any comment. They furnish the best possible proof of the truth and justice of our contention. They speak volumes in favor of newspaper decency. They show that high-grade newspaper men themselves are coming to realize that American journalism has made an awful mistake in catering to the lecherous itching of a portion of its readers; that the really worth-while element of the public does not want the detailed sayings and doings of the brothel served up to it by its daily paper; and that a newspaper does not need to be dishonest, sensational, unclean, to prove a grand success, financially or otherwise. Here is a great newspaper which, according to our trustworthy informant, is all that could be desired in its line, a model, an ideal paper—honest, accurate, wholesome, "quiet in appearance and sober in content . . . the antithesis of yellow journalism . . . printing only the news that's fit to print"—and, this notwithstanding, its circulation, advertising, and influence have increased in leaps and bounds; it is the grandest success of them all. In fact, "notwithstanding" isn't the word; it is precisely because of

its good qualities, and not in spite of them, that it has succeeded so well. All praise and further success to such papers wherever they are found. Would that the tribute aforementioned were spread broadcast throughout the length and breadth of newspaperdom, to serve as an incentive to the rest of the Press.

Of what earthly use, anyhow, is the printing of the "social evil" stuff, except to inflame men's passions? And is not that the aim and work of the powers of darkness rather than of the organs or agencies of light? rather the part of a public bawd than of a public educator? We warn our people, as in duty bound, against immoral books, theatres, moving-picture places, etc. Is there not often a far worse danger in the vividly pictured, grossly immoral details of lechery in real life found in a large portion of the daily Press? What would we do if teachers in public or private schools taught our children some of the filthy things with which this great self-styled public educator inoculates them day after day? Can there be any benefit large enough to compensate for the harm done to innocent minds and souls by foisting such rankly lawless stuff on them?

But it may be asked, and the question is perfectly in order, What can we do about it? How can we remedy conditions? I think we can do a very great deal if we go about it in the right way. In fact it is not merely an opinion based on strong probabilities, but rather a matter of knowledge drawn from experience—of which I recall one notable instance. I crave pardon for introducing this somewhat personal matter, but it is too good an illustration to be passed over lightly. Some years ago one of the leading dailies of Baltimore published two or three editorials which appeared to be thinly veiled defences of "birth control" or "race suicide". The editor denied the impeachment, claiming that he was only advocating *self*-control; nevertheless ninety-nine out of every hundred readers must have understood his words as a defence of race suicide.

At all events, that was the sense in which they were taken by the Catholic clergy of Baltimore who, at their next quarterly conference, drew up a set of resolutions condemning this editorial defence of immorality. It was decided to have the

resolutions printed as an advertisement in case the paper refused to accept them as news; and, finally, if this should fail to settle the matter satisfactorily, to go even the length of adopting concerted action against the paper as a last resort. The present writer was deputed to carry the resolutions of protest to the editor and explain to him what the clergy proposed to do in the event that the paper declined to change its tone. It certainly looked like a very radical proceeding, but it worked charmingly. The editor took no offence at the action of the conference, consented to print the resolutions, tried to explain that the editorial writer did not mean to advocate race suicide, expressed his sorrow that he had been misunderstood, and gave assurances that he would try to prevent a recurrence of the mistake. It did not recur. So complete was the success of the mission that the present writer was engaged by the offending paper in the capacity of contributing editor, writing a weekly editorial on moral subjects for nearly two years.

And so is it likely to be wherever Catholics form a strong body. No paper cares to antagonize a powerful organization; it would be contrary to its policy of enlightened self-interest. We may rest assured that the Press will never disdain to notice, and heed, sensible, justifiable protests where Catholics are numerous and influential, especially when these protests are made by the clergy as a body. And, almost needless to add, our expressions will have all the more weight and force when they are backed up by a strong Catholic paper well equipped to bolster up our cause and to expose error and misrepresentation. If we can do nothing more, we can at least use our influence and authority to dissuade our people from reading objectionable matter, and that in itself means much in the cause of good morals.

I say: the Press will notice and heed our *sensible* or *justifiable* protests. Discretion, good judgment, is necessary, of course, both as to the matter we censure and the manner in which we do the censuring. Rashness, foolhardiness, will spoil everything. If we can convince the newspapermen that our position is right and theirs wrong, they will have no reasonable excuse to resent our criticisms; but, if we show ourselves pesky intermeddlers, objecting to things of minor, or

of no importance, even to things which do not directly concern us at all, we lay ourselves open to the charge of being unreasoning zealots, intolerable fault-finders, and thereby we not only draw down on ourselves the contempt of the Press, but likewise alienate public sympathy. Exception should be taken only for very good and sufficient reasons; and then the protest should be made in such a manner as to insure success. A righteous cause righteously conducted must be our slogan; and there is not much room for doubt that it will appeal to discerning, fair-minded newspaper men. If some among them are not open to conviction, refuse to listen to the dictates of reason and morality, then we are justified in boycotting their papers. This is a form of boycott which we need not fear to resort to; it is strictly within the law. The newspapers themselves claim to be servants of the public. If they are, we have a perfect right to demand that they render *good* service, or quit. If that is asking too much, then at least we have a right to urge all decent people to withdraw their patronage or support. In our own particular case, this is clearly not only a right but a stern duty, since such papers are a positive detriment to good morals. As newspapers style themselves public servants, they can justly claim no exemption from the treatment meted out to all other public servants who prove false to their trust.

In many places the Catholic Press Sunday is now in vogue. When talking up the merits of the Catholic Press, it would be the most natural thing in the world to warn the people vigorously against the things which are really reprehensible in portions of the secular Press—against the things which the Catholic Press was instituted to combat. The facts here gathered together, and the perhaps still more numerous and more striking facts which have come to the reader's notice, might serve as a groundwork for an effective scheme of talk and action. It would not even be necessary to mention any paper by name; an exposition, and a recommendation, of the character, the ends and aims of well-known high-grade papers would serve the purpose just as well. The contrast between a paper like this and the papers that cater to lust must be obvious to people with a grain of intelligence. I, for one, have long felt that a judicious management of this matter by the clergy

—a continuous strong plea for clean, wholesome newspapers, and a quiet, sensible, persistent protest against the unclean—from pulpit and press, would result, sooner or later, in bringing about a change for the better.

We are not the sort of people who would go out of our way to pick flaws in the newspapers. We find no pleasure whatsoever in censuring them, even when we deem it a sacred duty to censure. We are always willing to give them the benefit of a doubt. We are glad to give due meed of credit to the papers that try honestly to measure up to their obligations. Few things would afford us more genuine satisfaction than to be able to give all of them unstinted praise. We fully realize and freely admit the great good they accomplish; and we readily concede, too, that, taken all in all, there is far more good than evil in them. Our aim is not to thwart their progress, but rather to help it along.

Probably most, or all, high-grade newspapermen would prefer to eliminate the details of the "social evil" stuff from their papers, so far as their personal tastes and opinions are concerned, but they fear that the omission of this sort of "news" would cause a serious falling-off in their circulation and, as a consequence, in their advertising department. It is purely a business matter with them; and for the sake of business, they are willing to sacrifice the interests of morality. The best answer to such is the successful career of clean papers. That career shows plainly that principle pays as well as, aye and far better than, expediency. Would it not be better, in the long run, even from the standpoint of expediency, to win and hold the good will of high-class readers, than to acquire a vulgar notoriety and a fictitious popularity by catering to the degraded tastes of those who have a morbid craving for the foul and vile?

Dr. Williams, head of the Columbia University School of Journalism, admits, in the address from which I quoted above, that there is a great deal of dissatisfaction among thoughtful readers with some of the contents of the modern newspaper. "There are but few", he says, "who applaud newspapers in all their activities. . . . Every reader takes up a newspaper with a hope and lays it down with disappointment. There is so much in a newspaper which people would not like to see."

He admits too that he owes his present position to a widely recognized need of a reformation of the modern Press. "When I was called to the chair which I occupy, I was told that a great mission awaited me—the reformation of American newspapers." In fact it was precisely this pressing need that caused Mr. Pulitzer to found the chair of Journalism. But, unfortunately, some later admissions of Dr. Williams, in the address referred to, make us doubt the wisdom of selecting such a one as he to bring about the desired reforms. He assures us confidently that the newspaper is one of the two greatest educational factors in the world; and then, very inconsistently, tells us that it is the part of this great teacher not to lead, but to follow, its pupils; to keep its ear to the ground and catch its pupils' whispers, not to find out what they need, but what they want.

Truly there is little hope of a reform under the guidance of a teacher like Dr. Williams, who not merely apologizes for the presence of the social-evil rot, but unblushingly declares it to be productive of immense good. "Twenty-five years ago the publication of social evils began. . . . What has been the result? We have witnessed a great moral movement. We have witnessed the enactment of the white slave law (!). I believe prostitution to be doomed". (!!!) A dreamer, in sooth; and a dreamer of bad dreams at that. It is on a level with the teaching of sex hygiene to the school children. Every clear-minded man knows that the natural result of such exposures is to awaken, arouse, and inflame the passion of lust.

So long as the newspapers keep within the metes and bounds of the moral law, so long as they print only "all the news that's fit to print", we are with them heart and soul; they will find in us their staunchest defenders. But as soon as they become teachers of evil, purveyors of moral filth, it is high time for us to part company. We must then cease our friendly intercourse—so long as the evil continues—and become openly avowed opponents. We cannot do otherwise. We have no choice in the matter.

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A MILITANT PROFESSOR OF THE BIBLICAL SCHOOL.

THE GREAT WAR still continues to exercise a terrible fascination over the imagination of men. To one looking over the list of new books published during the holiday season, the number of volumes dealing with different phases of the struggle is really astounding. The current magazines, too, continue to testify to the popular demand for war literature both in leading articles and in fiction. Even side-lights on the great struggle are eagerly welcomed. Sketches which show us intimate details of life in the trenches, the little exchanges of tea and tobacco, the sleeping quarters of Fritz or Tommy or Pat or Jacques, the work of the doctors and nurses or sisters and chaplains, the exploits of the air men off duty as well as on duty, all these exercise a fascination over us which is hard to explain.

We are sickened by the surfeit of horror and tragedy of the Great War and vow we will read no more of it, but the next headline finds us eagerly purchasing a paper and plunging once more into the maelstrom. I suppose it is that peculiar attitude of the human mind to the abnormal which draws the crowd to the ring-side or the bull-fight; which has made Madame Tussaud's Chamber of Horrors one of the best known institutions the world over, and one of the most popular show places in London in the piping and almost forgotten days of peace. Or, since we are talking of the reading public, it is the same spirit which has made the tragic stories of Poe and of Dickens and of De Maupassant among the most popular stories ever written, and has made the tragedies of classical playwrights, from Euripides to Shakespeare, the most popular of their plays. Even in the life of Christ the tragedy of Calvary has always been the most popular theme for artists as well as for the contemplation of the Saints. It is the tragedy of Calvary which has held the attention of the world for two thousand years. "I, if I be lifted up from the earth, will draw all things to Myself."

This abnormal interest in the Great War has brought fame to many men who otherwise, at least as far as the world is concerned, would have gone down into the grave unwept, unhonored and unsung. The universal call to arms has brought

the unknown heroes of peace into the front rank of battle, and the butcher and baker, the clerk and the lawyer, the scientist and the priest fight side by side with the professional soldier. The work these men of peace were doing before the war might have been far more honorable, more arduous, and even in some cases quite as perilous, but the world never stopped to admire these mute and inglorious toilers of peace till the brazen shield of Mars clashed and all turned to behold the heroes of war. There is something bitterly ironical in the fact that it is war which has made famous the man of peace, especially when the man of peace has been engaged in such a singularly peaceful profession as teaching or preaching. It seems a pity that it needs the lurid flame of war or the thundering cannon to call attention to the learning of the student, the skill of the archeologian, or the bravery of the priest.

Such has been the case with a militant professor of the Biblical School. The Great War has called attention to his virtues and merits, known before to a very limited circle, now heralded abroad by the press to attract the attention and the admiration of the world. I refer to one of the war heroes of recent date, my friend and former teacher, Father Dhorme of the Dominicans, now better known as Sergeant Dhorme of the French Army.

The work that Father Dhorme was doing in the Biblical School was more remarkable than the work that Sergeant Dhorme did in the French Army. The work that Father Dhorme, the archeologian, was doing in Palestine for science, religion, and the progress of humanity, was far more important than the work that Sergeant Dhorme, the soldier, accomplished at Gallipoli for France. But the world never looked up to notice him or his work till the trumpet of war sounded attention and Mars said, "Behold a man I must honor!" Then the world suddenly discovered that this Père Dhorme was really a wonderful man, and quite worthy of notice.

Straightway the press took him up. The French press, anti-clerical as well as clerical, first noticed him, for Father Dhorme was serving La France in a very notable way in time of war, and must be honored even though in time of peace he wore the white wool of St. Dominic. The English found relief from the tragedy of Gallipoli by throwing some light on what

France and Père Dhorme were doing on the Peninsula. Then the Reverend Thomas Garde, O.P., who was a student with me at Jerusalem under Father Dhorme, made him known to Hibernia in a fascinating article in the *Irish Ecclesiastical Record.* In America the *Literary Digest* gave an account of the priest-sergeant of Gallipoli based on the article of Father Garde, O.P. Even the blue-stocking Old Lady, *The Boston Transcript,* laid down her knitting, adjusted her glasses, and in the issue of December the sixteenth of the past year called attention to the fact that for the first time in history the soldier is appearing in the unique rôle of the archeologian "taking time between shots to dig out of the walls of the trench, utensils, and grave ornaments of civilizations sunk for many centuries beneath the earth's surface." The article in the *Transcript* is occasioned by the report of Professor G. H. Chase of Harvard at the annual meeting of the Archeological Institute of America, in the Academy of Arts and Sciences, Boston. The Professor in his travel abroad learned the story of Father Dhorme, and in his report embodied it as a "strange story of research". The Professor, as far as I can see from the excerpt of the report which the *Transcript* published, has told the story correctly, except that he connects Father Dhorme with the Jesuit College of St. Joseph, Beirut, instead of with the Biblical School of Saint Etienne, in Jerusalem.

As a matter of fact, there is nothing at all strange in the report of the work which Sergeant Dhorme was accomplishing at Gallipoli to those who know the work which Father Dhorme and his associates of the Biblical School were carrying on in Jerusalem. The work in Palestine was of much the same character, of vastly more importance and often accomplished in the face of as much peril as the work in the trenches of Gallipoli involved. Yet the newspapers and the archeological societies, of America at least, paid little attention or gave little credit to the Fathers of Saint Stephen's in their arduous and heroic labors. The work of Sergeant Dhorme of Gallipoli stood out in sharp relief against the blood-red background of war, but the work of Father Dhorme of the Biblical School was merely the work of a man of peace and his discoveries were considered neither strange nor romantic. Yet any record

which merely tells of his work at Gallipoli is far from being complete. To know Father Dhorme and to understand how he gained his present laurels and honors, we must see him in his life at Saint Stephen's, a worthy member of a distinguished faculty of scientists and scholars.

My first glimpse of St. Stephen's came at the end of a hard day's journey over the long, white, dusty road that leads from Galilee to Jerusalem. Toward evening, just before we came to the Damascus gate of the city, we found ourselves passing a group of buildings enclosed within high walls. We saw a great basilica, with a campanile climbing skyward, and large monastic buildings adjoining. Our dragoman—a Catholic—explained that this was " St. Etienne's, the Dominican Biblical School ". The rumbling wagon was halted at our demand, for although the hour was late and we were tired, we could not pass that famous school without at least a passing view from the open gateway. I was particularly anxious to get a glimpse, for I had been sent to St. Stephen's to study Sacred Scripture in the land of the Bible under such eminent guides as the learned Dominican professors.

The scene before us as we stood in the open gateway suggested the West rather than the East. In the background was the typical façade of a Roman basilica, with a cloistered approach. In the centre of the cortile there was even the well, which we afterward found to be a cistern. A white-pebbled pathway, a cortile, and cloister, a garden green and beautiful, a tall campanile towering to the sky—it seemed a bit of France or Italy which had strayed into Palestine. Yes, this was of the West; we had stepped out of the Orient. But a moment later the muezzin from the minaret of a nearby mosque was calling out the hour of prayer. The Moslem porter of the monastery unfolded his prayer rug and began his pious salaams toward Mecca. A further peep into the cortile showed two rows of beggars, repulsive, hideous, some of them possibly lepers—the blind, the halt, and the lame. Yes, it was the East. We were really in the Orient, even at St. Stephen's.

After this furtive peep at the famous school, we went to our immediate destination, the Franciscan Casa Nuova within the walls of Jerusalem. A few delightful days were spent there until our party broke up and with a single companion I

then reported to St. Stephen's for work. The meagre knowledge I had gained from my first glimpse was now filled out by actual experience at the school, where I began to know and appreciate the professors and their work, and to admire and esteem them more and more. We were assigned to rooms in the students' quarters, rooms that were plain and severe, yet comfortable. The Dominicans themselves lived in their community house, and we students, living apart from the professors, enjoyed many privileges and much more liberty than would have been possible were we to live in the monastry itself. One example of this we discovered when the bell rang for dinner. We found that the students dined by themselves, and this meant for them a larger measure of liberty, for all during the dinner we could hear the solemn booming of the sonorous Latin reading to which the Fathers had to listen during their repast, while we were privileged to chat away as best we could, limping along in Latin or French. Hardly any two of the students spoke the same native tongue, and Latin and French were the common mediums of expression. After dinner we met the Fathers in their recreation room. The ceremony was entirely informal, and was the regular thing on any special feast and on the occasion of the arrival of new students.

What impressed me about the first meeting with the faculty was the delightful informality of it all. We were given a cordial welcome by the professors and then they stood about, chatting and laughing with the students and drinking their black coffee quite like ordinary mortals. It was almost an effort to remember that these were the men whose names were so well known in the Biblical world, that these were the scholarly writers and editors of the *Revue Biblique*, which was the official organ of the Church on Biblical matters up to the time the *Acta Apostolicae Sedis* was made the official bulletin. Every name I heard mentioned there, was a name I had often heard before—especially, of course, since I had begun to take a particular interest in the study of Sacred Scripture. They were all specialists in their several departments and were recognized as such by the scientific world. They had had far greater opportunities for acquiring first-hand scientific information on Biblical matters than the average professor of an

English, French, German, or American university could ever enjoy. They had come to the Holy Land not for a few months of study or travel, but to live there the rest of their lives. Most of them had already been there for years and their familiarity with the land and the people gave them an advantage which the Biblical world was quick to recognize. Even such experts as the Palestine Exploration people have been glad to consult them and to bring their findings to the Fathers for verification. These Dominicans had traveled everywhere in Palestine and journeyed to places inaccessible to the average European, because the Fathers were acclimated and because they spoke the native dialects and by disguising themselves could travel with the caravans to forbidden places. The adventurous Pères Savignac and Janssens had traveled into the neighborhood of Mecca far beyond the place where infidels are forbidden to pass, under pain of death.

One of the students (he was a great admirer of Père Janssens) told me that the year before, this sturdy Dominican had led the whole school from Egypt to Sinai through Moab to the Promised Land, following through the desert the path of Moses and the Hebrews who thousands of years before had passed that way, and that the same Père had lived among the robber Bedouins of Moab for a long time to gather materials for his book, *Les Coutumes des Arabes au Pays de Moab.* Afterward I saw for myself that whenever these wild men came to Jerusalem, they assembled outside the gate of St. Stephen's while the Sheik paid a solemn visit of state to Père Janssens of the fiery red beard.

As we are dealing in this article more particularly with Father Dhorme than the other members of the faculty, we can only mention the other men who were there that afternoon in the little assembly. There was the venerable Père Vincent, who has been laboring for twenty years on a monumental work dealing with the topography and archeology of Canaan; Père Abel, who is the author of a learned work on Bethlehem and who during the present war was wounded in the battles of the Argonne. Père Lagrange, whose numerous works are well known, was then absent in Europe, and it was only later that I met him.

Father Dhorme was one of the younger members of the brilliant group, short and stocky, strong as an oak and fearless as a lion. He was known then to the learned world as the author of a Commentary on the Books of Samuel and the Language of Canaan. But to us he was known as the Big Brother of the Faculty, the man who was younger than the others and thus more akin to us students in age and sympathy. If we wanted an outing to any of the nearby towns we could always count upon Père Dhorme to help us obtain the necessary permission, and we could be assured of his intelligent guidance.

We all liked him because he was especially kind to beginners, and I have often seen him explaining patiently to the younger men things which must have been very rudimentary to him. I remember one day he took the trouble to accompany us on a walk to an old tomb which I daresay he had seen hundreds of times, in order that he might show us the inscriptions carved on the solid rock which he could read and we could only guess at. On that occasion he pointed out the differences between the tombs of the poorer and richer classes and took us to see some of the older monuments in the neighborhood the existence of which we did not know. He was never too busy to accompany us on our rambles or to give his valuable time to help the student struggling with Hebrew or Arabic, for he was a master of these tongues. The world at large never knew Father Dhorme, but he is well known now through the fortunes of war as Sergeant Dhorme, the archeologian of Gallipoli, for the tide of war overflowed from Europe into Asia, even into the quiet little cloister of the Biblical School, and professors and students alike have been dispersed. I prefer to remember him as Father Dhorme.

The Biblical School was distinctly a French institution, and naturally fared none too well at the hands of the Turkish Government. The Fathers themselves, however, were universally liked by Mohammedans as well as by Christians, and they seem to have been treated with all courtesy by the Turkish officials. In fact, many of them had left before the war, when the decree for mobilization was issued by the French Government on 4 August, 1914.

Among those who left for France was Father Dhorme, for, being of military age, he was called to the colors under iniquitous laws which make subject to the god of war even those whose business it is to serve only the Prince of Peace. Thus Father Dhorme was metamorphosed from Dominican professor to a sergeant on the firing-line at Gallipoli.

We have been so absorbed by the tragic fate of the British expedition to Gallipoli that perhaps we have forgotten that the French, too, sent a body of troops there. While these men were digging their trenches under fire of the enemy, they began to turn up objects of art of priceless value to the historian and archeologian. Ancient tombs, statues, urns, vases and jewelry were brought to light.

The soldiers in the trenches to-day are oftentimes men of culture, and some of them recognized the value of the treasures they were uncovering. They brought them to their officers, who in turn reported to the Commander-in-Chief. The Commander-in-Chief, on inspection, discovered that his soldiers had stumbled upon the buried remains of an ancient city. Knowing what the ancient statue of the Winged Goddess means to Paris, not to speak of the Venus de Milo and other priceless antiquities which have made the great galleries of the Louvre famous, he resolved to put the work in charge of an expert, that the treasures unearthed might be duly estimated and preserved.

Where in all France could they find a more expert archeologian than Father Dhorme of the Dominicans, then Sergeant Dhorme of the French Army? He had spent his whole life in Palestine in just such work, delving in the bowels of the earth for the records of ancient civilization. So Sergeant Dhorme was sent for and placed in charge of the excavations.

The success of Father Dhorme and the Republic's recognition of his bravery is found in the official list of distinctions which the French government issued in the year 1915. Among the names of those who have merited the Military Cross we find the name of " Sergeant Dhorme of the staff of the Expeditionary Corps in the East ".

We read that: " Entrusted with the excavations at Eleonte, in an advanced position, within range of the enemy's guns, he accomplished his task with unwearying ardor and a constant

contempt of danger, thus rendering to art the most distinguished services."

But for a true estimate of the brave and learned Dominican's work, we must turn to some of his own letters written to his brethren. There we note the enthusiasm of the student as he stumbles upon his archeological treasures, so beautiful that they would "make Fr. Vincent weep with joy". He speaks of the dust, the heat, the privations, but the love of the task overcomes it all, as breathless he organizes the work.

Occasionally he speaks of the dangers—his men are wounded—there is a shower of bullets and shells falling; but he calmly reads his Hebrew Bible in spare moments, confident that the Virgin will protect him. Amid the many stories of the horrors of this war, surely it is delightful to stumble on a story like this of a priest, a scholar and a soldier doing his duty to God and his fellow man. The letters themselves tell the story far better than I could.

11 July, 1915.

Would you were here to share my new life! As I told you, I have been charged with the direction, on behalf of the General Staff, of the new section of excavations of Elaios, or Eleonte. I am now three days installed there, living during the day in the midst of sarcophagi or potteries which I make my four men dig out with religious care. I trace out the work, number and take an inventory of the objects. What archeological treasure! No inscriptions, but every variety of Hellenistic pottery. I have already dug out funeral (urns?) horns and sarcophagi in which I found, along with pulverized bones, vases so delicately wrought and so well preserved that they would make P. Vincent weep. Don't say much about it, for we are only at the beginning. And all this amid random bullets or pieces of shell; but the Virgin protects us. From 6 a. m. I follow every blow of the pickax, see to the provisioning of my men, and, breathless, organize the work.

1 August, 1915.

You know my way of living. Except my journey each Sunday to headquarters to report and to arrange for the transport of my discoveries, I live in the excavation-trench with my men. You can imagine the air heated by the sun and gray with dust—the heat, the fatigue, the privations. But the love of the task overcomes it all, and I have my reward. This week again I unearthed five beautiful sarcophagi that were buried beneath the soil, and I saved a certain

number of perfume-vases, plates with handles, some beautiful little jugs, not to speak of three statuettes in clay, and two bracelets. All this will be sent to Paris by the General Staff. I often live in the memories of our dear Saint-Etienne. P. Abel wrote me a charming letter full of good humor and of courage. I wish I had him with me.

19 August, 1915.

One of my men has got a bullet in the arm; another has fallen sick. I remain with two men, and persevere in spite of everything... I have got to No. 60 in the museum of statues and vases. . . . . The stray bullets and shrapnel have considerably diminished—a few shells only at night to keep me from sleeping. . . . Eleonte is the city whence Alexander embarked; it is the city founded from Athens, mentioned in the Philippics. . . . The month of August is very hot. . . . At night I get to sleep very late. The evening is the only agreeable time in the day. The entrancing beauty of the sunset enraptures me. Imbros, Samothrace, the Straits, and the view of the enemy's trenches. . . . The month of August calls up so many memories—a year already, a year which was longer than a century. . . . But hearts grow strong in the calm of duty accomplished, in the unwavering hopes of better days.

2 September, 1915.

My latest discoveries have been two beautiful female statuettes of the Tanagra type, which everyone greatly admires; at the same time an embellished cup, dark on a rose-colored background, representing equestrian scenes. At this juncture M. Ch.— arrived. He installed himself courageously in the trench, not far from me. Colonel G— has assigned him the task of drawing up the report and of transporting the objects to Paris. He is charming, and has made many improvements in my position, for which I am very grateful to him. He has got two more workmen. . . . In the evening in my shelter, closed in on all sides, I light my candle and reread Homer, where I always find new beauties. Or I open my Hebrew Bible, which has never left me, and I refresh myself with exegetical souvenirs. I read especially the war-narratives, and perceive that the expeditions in the time of Josue and Homer are not so different from ours as one would be inclined to think.

4 October, 1915.

At the bottom of my excavation-section at Eleonte I found the one thing I never expected to get there: *La Croix de Guerre*—the Military Cross. You are the first to whom I communicate this news,

which delights me, expecially when I think of Saint-Etienne and my friends. . . . The reverse of the medal is that, for the time being there is no longer question of getting permissions. . . .

This is the "strange story of research" of which Professor Chase speaks. What seems a "strange story of research" for Professor Chase as he contemplates the work of Sergeant Dhorme does not seem at all strange to me. It is not hard for one who has been at Saint Stephen's to understand the enthusiasm of Sergeant Dhorme. It seems to me the most perfectly natural thing in the world to picture him reading his Hebrew Bible in the trenches or rereading his Homer, or rejoicing over the discovery of an ancient piece of pottery. In this he is merely carrying out the traditions of the professors at Saint Stephen's, who are accustomed to work amid dangers. The student, much less the professor, could not live long at Saint Stephen's without imbibing the enthusiasm for archeological research which is characteristic of the school.

What I do find strange and remarkable, and what I have often heard commented upon with wonder, is the loyalty displayed by religious like Father Dhorme to countries which did very little for them in time of peace, but which were glad to use them in time of war. This has been equally true of the religious of Germany as well as of France, for the exiled German Jesuits at Valkenburg in Holland crossed the border in a body to serve their country in the time of her need. We have also seen many of the French religious in our midst, leave the security and peace of America, to sacrifice their lives for France which had exiled them. Let us hope that these sacrifices have not been in vain and that Empire and Republic alike will show their grateful appreciation of the heroic services of these soldiers in the Great War by revoking the laws still in force against them, and that when Sergeant Dhorme becomes again simply Père Dhorme, he will not cease to be *persona grata* to the Republic of France.

JOSEPH A. MURPHY.

St. John's Seminary, Brighton, Mass.

Analecta.

ACTA BENEDICTI PP. XV.

I.

SOCIETAS A SANCTO NOMINE COMMENDATUR.

DILECTIS FILIIS NOSTRIS, JACOBO S. R. E. PRESB. CARDINALI GIBBONS, ARCHIEPISCOPO BALTIMORENSI; JOANNI MARIAE S. R. E. PRESB. CARDINALI FARLEY, ARCHIEPISCOPO NEO-EBORACENSI; GULIELMO S. R. E. PRESB. CARDINALI O'CONNELL, ARCHIEPISCOPO BOSTONIENSI; CETERISQUE ARCHIEPISCOPIS ET EPISCOPIS FOEDERATARUM AMERICAE CIVITATUM.

BENEDICTUS PP. XV.

Dilecti Filii Nostri et Venerabiles Fratres, salutem et apostolicam benedictionem.

Considerantibus Nobis quo statu sit Ecclesia catholica in Foederatis Americae Civitatibus non una quidem causa laetandi occurrit. Etenim nec a Republica religionis profitendae libertas, neque a Clero, auctoribus ac ducibus Episcopis, in curanda salute animarum navitas et diligentia, neque a christiano populo ad tuitionem divini cultus largitas desideratur. Cum autem gaudemus quod tam multum istic profecit Ecclesia, tum etiam bona in posterum incrementa eius expectare licet. Verumtamen non desunt quae Nos habeant sollicitos. Potes-

tatem dicimus, quae tanta patet faciendi divortii, unde fundamentum familiae convellitur: immodicam libertatis copiam, cui nulla fere sancta est, ne paterna quidem, auctoritas: oblatam nostris, in variarum sinu consociationum, consuetudinem cum acatholicis, qua multis modis fides iuventutis in discrimen adducitur: communem ipsam pecuniae affluentiam quae multiplices peccandi illecebras gignere consuevit. Ad mendendum his malis multa esse a vobis apte instituta scimus: illa vero aptissime quibus nostrorum animi ita ab adolescentia imbuantur religione, ut professionem christianae fidei ac virtutis in omni vita constantissime retineant. Quo ipso in genere ea societas videtur praestare quae "Holy Name" dicitur. Haec enim in primis quidem eo spectat ut verenda Dei maiestas sanctissime colatur ab omnibus ac simul observetur quaevis hominum potestas, utpote quae a divina proficiscatur: sed, quod est consequens, ne huiusmodi reverentia in vanum quiddam abeat, vult etiam ut divinis humanisque obtemperetur legibus, ex christiana officii conscientia, quae vitam omnem gubernet. Itaque, ut cetera omittamus, haec valde Nos recreant quod morem tam late diffusum peierandi temereque atque etiam contumeliose Deum appellandi impigre coercere nititur; quod nullam non captat occasionem fidei in Christum Deum celebritate maxima testificandae; quod Ecclesiae filios, adolescentes praesertim, ad communiter et crebro adeundum eum, qui Eucharistia continetur, fontem sanctitatis invitat. Grate autem cognovimus, cum sodales iam amplius decies centena millia numerentur, dimidiam fere eorum partem singulis mensibus caelesti dape refici solere. Multum igitur huius ope societatis est, Deo adiuvante, profectum: cuius rei laudem Patres Dominicani vobiscum iure participant. Sed videtis quantum restet elaborandum maxime ut aetas puerilis sub Ecclesiae matris tutela crescat, et adversus vel saeculi ignaviam mollitiemque vel religiosi spiritus languorem frequenti sanctissimae Eucharistiae usu roboretur. Quae vestra est pastoralis diligentia, non vos pluribus hortamur: satis vos movet gravitas rei quae cum salute tot animarum coniuncta est. Auspicem vero divinorum numerum ac testem praecipuae Nostrae benevolentiae, apostolicam benedictionem vobis, dilecti Filii nostri et Venerabiles Fratres, dilecto Filio Joanni McNicholas, Societatis a Sancto Nomine in istis Foederatis

Civitatibus moderatori, atque omnibus eiusdem Societatis sodalibus amantissime impertimus.

Datum Romae apud S. Petrum die xv mensis Januarii MCMXVII, Pontificatus Nostri anno tertio.

BENEDICTUS PP. XV.

II.

PRECES QUAEDAM AD ECCLESIAE UNITATEM A DOMINO IMPETRANDAM INDULGENTIIS DITANTUR.

BENEDICTUS PP. XV.

Ad perpetuam rei memoriam. — Romanorum Pontificum Decessorum Nostrorum omni tempore interfuit, atque item Nostra plurimum refert, ut Christiani, qui a Catholica Religione acerbe desciverint, ad eam tandem, utpote ad derelictam matrem, revocentur. In unitate enim fidei praecipua enitet Ecclesiae veritatis nota neque aliter Paulus Apostolus Ephesios ad spiritus unitatem in vinculo pacis servandam hortatur, quam praedicando unum esse Dominum, unam fidem, unum baptisma (IV, 5). Iucundo igitur accepimus animo, a Sodalitate, quam "Expiationis" vocant, Neo-Eboraci instituta, preces propositas esse, a festo Romanae Cathedrae B. Petri usque ad festum Conversionis S. Pauli recitandas, ut hic unitatis finis a Domino impetraretur, et gavisi pariter sumus, quod huiusmodi preces a rec. mem. Pio PP. X benedictae et a Sacrorum Americae Antistitibus approbatae, in Foederatos Status iam sint longe lateque diffusae. Itaque ut, ad optatum exitum facilius consequendum, supradictae preces ubique gentium et cum uberi animorum fructu Deo adhibeantur, Nos, auditis etiam VV. FF. NN. S. R. E. Cardinalibus Inquisitoribus Generalibus, omnibus ac singulis utriusque sexus Christifidelibus, qui ubique terrarum a die duodevicesimo mensis ianuarii, Romanae Cathedrae B. Petri sacro, usque ad diem quintum et vicesimum eiusdem mensis, quo S. Pauli recolitur Conversio, eas, quae subiiciuntur, preces semel in die quotannis recitaverint, ac postremo huius octidui die, vere poenitentes et confessi ac S. Communione refecti et quavis Ecclesia vel publico Oratorio visitato, ibidem pro Christianorum Principum concordia, haeresum exstirpatione, peccatorum conversione ac S. Matris Ecclesiae exaltatione pias

ad Deum preces effuderint, plenariam omnium peccatorum suorum indulgentiam et remissionem misericorditer in Domino concedimus ac largimur. Veniam praeterea tribuimus, cuius vi ad praedictam plenariam lucrandam indulgentiam, admissa rite expiari ac S. Synaxis suscipi, nec non visitatio peragi etiam festo Cathedrae S. Petri Romae, licite queant. Insuper iisdem fidelibus, qui, corde saltem contriti, quolibet ex octo memoratis diebus easdem preces dixerint, ducentos dies de iniunctis eis, ceu alias quomodolibet debitis poenitentiis in forma Ecclesiae consueta relaxamus. Quas omnes et singulas indulgentias, peccatorum remissiones ac poenitentiarum relaxationes etiam animabus fidelium in Purgatorio detentis per modum suffragii applicari posse indulgemus. Praesentibus perpetuo valituris. In contrarium facientibus non obstantibus quibuscumque. Preces autem in octiduo, quod supra statuimus, pro Ecclesiae unitate recitandae, hae sunt, et ne quid in eis irrepat immutationis, earum exemplar in Tabulario Brevium Apostolicorum asservari iubemus.

"*Ant.* (Ioannis, XVII, 21): Ut omnes unum sint, sicut tu, Pater, in me, et ego in te, ut et ipsi in nobis unum sint; ut credat mundus, quia tu me misisti.

"V. Ego dico tibi quia tu es Petrus.

"R. Et super hanc petram aedificabo Ecclesiam meam.

ORATIO.

"Domine Iesu Christe, qui dixisti Apostolis tuis: Pacem relinquo vobis, pacem meam do vobis: ne respicias peccata mea, sed fidem Ecclesiae tuae: eandem secundum voluntatem tuam pacificare et coadunare digneris: qui vivis et regnas Deus per omnia saecula saeculorum. Amen."

Datum Romae apud S. Petrum, sub annulo Piscatoris, die XXV februarii MCMXVI, Pontificatus Nostri anno secundo.

P. CARD. GASPARRI, *a Secretis Status.*

SACRA CONGREGATIO RITUUM.

DUBIUM DE DOMINICA MINORI OCCURRENTE VEL CONCURRENTE CUM FESTO DEDICATIONIS B. M. V. AD NIVES.

A nonnullis Kalendaristis, de consensu respectivi Ordinarii, Sacrorum Rituum Congregationi sequens dubium pro opportuna solutione reverenter expositum fuit; nimirum:

Ex additionibus et variationibus in Rubricis Breviarii ad normam Bullae *Divino afflatu*, Festum Dedicationis cuiuslibet Ecclesiae est semper primarium et Festum Domini (tit. IX, 1), et de Dominicis minoribus seu per annum, semper fieri debet officium, nisi occurrat vel concurrat aliquod duplex I vel II classis aut quodvis festum novem Lectionum Domini (tit. IV, 2; tit. VI, 2).

Unde quaeritur:

Utrum Festum quoque Dedicationis B. M. V. ad Nives, ritus duplicis maioris, praeferendum sit Dominicae minori tam in occurrentia quam in concurrentia?

Et sacra Rituum Congregatio, audito voto specialis Commissionis, prae oculis habito quod, in casu, sub enunciato titulo fit Officium B. Mariae Virginis ad Nives, titularis Basilicae Liberianae, loco Officii Dedicationis eiusdem Basilicae, rescribendum censuit: *Negative.*

Atque ita rescripsit et declaravit. Die 1 decembris 1916.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Pro-Praefectus.

ROMAN CURIA.

Pontifical Appointments.

20 November, 1916: Monsignor Edward F. Hoban, of the Archdiocese of Chicago, made Honorary Chamberlain of the Pope.

26 January, 1917: Mr. Martin Melvin, of the Archdiocese of Birmingham, England, made Commander of the Order of St. Gregory the Great (civil class).

3 February, 1917: Monsignor David J. Hickey, of the Diocese of Brooklyn, made Privy Chamberlain of the Pope, supernumerary.

5 February, 1917: The Right Rev. James McCloskey (formerly Vicar General of Jaro), of the Archdiocese of Philadelphia, made Bishop of Zamboanga, Philippine Islands.

5 February, 1917: The Rev. James Sancho, episcopal secretary of the Diocese of Neuva Caceres, made Bishop of Tuguegarao, Philippine Islands.

7 February, 1917: Mr. Victoire Chateauvert, of the Archdiocese of Quebec, made Commander of the Order of St. Gregory the Great (civil class).

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month:

LETTERS OF POPE BENEDICT XV: 1. To the Cardinals and the other Archbishops and Bishops of the United States, commending the Holy Name Society;

2. Indulgences granted to those who recite certain prayers for Christian unity.

SACRED CONGREGATION OF RITES answers a question about the occurrence of a Sunday Minor with the feast of the Dedication of Our Lady of the Snow.

ROMAN CURIA announces officially recent pontifical appointments.

CATHOLIC MONTHLIES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Your department of "Studies and Conferences" is very interesting. Most of your subscribers follow the Department very closely, as you probably have reason to know, not only from the letters which you publish, but also from those for which you cannot find space. I was much interested, from a practical standpoint, in Father Gallagher's article in the January issue, and that interest was again stirred by the letter of Father Durward in the March number. I think I may fairly claim to have had some experience in the Catholic publication business. From that experience I may be able to shed a little light on the suggestion that we need another monthly magazine. Let me assure you, however, that I am not going to consider the matter merely from a selfish standpoint.

Every now and then I hear the complaint that we have neither a first-class Catholic monthly, nor a Catholic daily in English; and that, therefore, we should establish both. Neither Father Gallagher nor Father Durward seems to realize the difficulties ahead of the monthly. I have been through them for eleven years. But I know nothing about the prospects for a Catholic daily.

I have no hesitation in saying, that any project for the establishment of a Catholic monthly that could compete with the secular monthlies, is a project doomed to failure in advance. While the field was comparatively empty, the ill-fated "Men and Women" magazine failed, after securing 125,000 subscribers. Its liabilities exceeded its assets by about $175,000.00. At the present time, the field is by no means unoccupied. *Extension Magazine* has 180,000 subscribers, and there are three others with subscription lists running from sixty to a hundred thousand each. *The Messenger of the Sacred Heart* has 300,000; but it does not compete with the others, on account of its very low price and the fact that it is entirely devotional. The Catholic monthlies do not pay; though *Extension* paid recently, and would at present pay continually but for the raise in the price of paper. At the present prices of magazine paper, *Extension* will barely clear itself, if it does that. The reasons why it is so hard to make a Catholic monthly pay are: first, because it cannot get the advertising that is freely given to the secular monthlies. No Catholic magazine has yet succeeded in breaking through the prejudices of the general advertiser. I do not believe that any of them will succeed for a long time. Magazine profits are in the advertising. Second, it is impossible to secure subscriptions through the mails. The only possible way to have a large subscription list, and therefore to be of any use to the Catholic public, is through solicitors. This method is an expensive one, and the only advantage for the publication lies in the renewals, which, in the case of all magazines, religious and secular, represent a very small percentage of the subscription list. The renewals rarely go as high as a third, and often are not more than ten per cent. Third, the competition of the secular magazines in stories and art work is too great. We have not the writers, and we cannot afford to pay the price demanded by the artists. To get out a Catholic monthly as good as the average secular monthly would cost between twelve hundred and two thousand dollars a month for the literary work alone. Then, the cost of handling a circulation department is very large, because of the amount of detail involved in a large subscription list. *Extension* employs about seventy people in its main office, and has ten branch offices in

the large centers. The amount of money involved in each subscription is small, but the detail very great, and subscriptions must be taken care of in an efficient manner. Pastors do not like to have too many agents coming around soliciting for monthly magazines; and yet there is no other way by which they can be made a success. I know, for I have tried all the ways. If you set the standard for a home magazine by such publications as *The Ladies Home Journal* and *The Woman's Home Companion*, you immediately demand at least a million of capital to put the publication on its feet; and then there is little hope of success, because of circulation and advertising difficulties. It is an easy thing to make figures based upon the returns of so many hundred thousand circulation at $2.00 a year, but such figures are misleading. If I had money to invest, not one penny of it would go into a magazine on the figures that are presented by sellers of stock. Several priests have learned this to their cost.

On the other hand, the magazines we already have are constantly and conservatively increasing their value, and they do a doubly useful work. Taking our own case as an example: the work of Home Missions has to be done by some organization. The Extension Society is doing it, and filling a need. But the Extension Society has practically no branches, collections or diocesan organizations. It is doing its work through its appeals in the magazine, and is interfering with nobody. To establish a new magazine means to duplicate the forces of those already in the field, and perhaps to put them out of business. If we must buy a new Catholic magazine at the expense of driving useful and necessary works out of existence, would we not be paying "too much for our whistle"? I can truthfully say that *Extension* is spending all the money it can possibly afford for articles and stories, paper and pictures. We can never hope to realize the ambitions that many of us have for a magnificent up-to-date Catholic monthly, that, on its own merits, will win its way into the Catholic homes. We cannot compete financially with the secular publications. Catholic magazines are taken because they are Catholic, and for no other reason. *The Saturday Evening Post* gives more value for five cents than any other publication I know; but even with its two-and-a-quarter million circulation, I am cer-

tain that not more than half a million are actual booked subscribers. Yet *The Saturday Evening Post* has 110,000,000 people to appeal to, while a Catholic magazine has less than 18,000,000. The secular magazines may send their agents where they please, and no one can object; but Catholic magazines must ask permission to canvass, and that permission is often refused.

There is, however, a way to get a great Catholic magazine. It is the way that the Methodists take for securing a circulation for their weeklies, namely: to have the clergy do the work of agents, without commissions. But every one knows that is next door to an impossibility. Yet even if the clergy did this work, it is doubtful if the publication would pay, because of the embargo against religious journals in the general advertising field. It is my sober judgment that there is room in the United States for two largely circulated Catholic monthly home magazines, and no more. Each of these magazines reach a circulation of about 300,000. While at the present price of paper they could not pay, yet when the price is lowered, profits might reach from ten to twenty-five thousand dollars a year. All that I have said is based upon the experience not only of myself, but of very competent associates, who are practical publishers. Our judgment is founded on hard and enthusiastic work, careful economical management, and with a sincere desire to give to subscribers honest value for their money. I am not afraid to appeal to anyone who has had experience in the religious magazine field to back up my statements. It is only doing the present monthlies harm to keep constantly advocating the impossible. We never had better magazines. The whole Catholic press to-day is in a better position than it ever has been in the history of the United States. If the people who are constantly throwing new Catholic papers and magazines on an already over-crowded market, would hold their hands until they had a chance to investigate, the publications we now have might get a chance to improve. But for profits? No one will ever get rich on them.

FRANCIS C. KELLEY.

UNBECOMING IN THE PULPIT.

A prominent priest sends us the following letter, addressed to him by a parishioner. The complaint is most reasonable; and every pastor will agree with us that, though a preacher who uses such expressions in the pulpit means no offence, the habit is unworthy of the sanctuary and the dignity of the sacred minister. We need make no further comment or apology to our readers for complying with the suggestion to publish the letter, which bears the writer's full name, though we withhold it.

REVEREND DEAR SIR:

If you have any jurisdiction in the matter, you would confer a favor on a certain class of women if you would request some of the missionaries and other preachers to desist from the facetious use of the term "old maid". It is not only un-Christian, but rather coarse —don't you think? While the clergymen using the words may have no old maids in their families, other clergymen may have unmarried aunts or sisters. I heard a preacher last night make the astonishing statement that old maids are a "curse". I don't suppose our Saviour ever said anything similar. It hurt me and others very much indeed, but afforded much amusement to a number of the congregation, probably ignorant or illiterate, or both. I have never heard of anyone refusing an old maid's money, and I know some unmarried ladies who make the greatest sacrifices, so that they can give money to the Church. I am an old maid. If I were not, I might be married to a fool or a crook or a drunken beast, as many a woman is. If I were married, I am quite sure that I could not give as much money as I do to the Church. I have a very good position and earn a large salary and give as liberally as I can; but if I hear many more remarks about old maids, I shall feel inclined not to offend anyone by offering him an old maid's money. If you or some one else in authority would request some of the clergymen to refrain from remarks of this sort, it might not be a bad idea. At best, it is a rather cheap sort of wit.

Yours respectfully,

. . . . . .

BAPTISM OF WATER, OF BLOOD AND OF LOVE.

To the Editor, THE ECCLESIASTICAL REVIEW.

The alliteration "Baptismus fluminis, sanguinis, flaminis", can be preserved in English by rendering it: "Baptism of flood, blood, love".

But apart from the alliteration, *love* translates "flaminis" better than *desire*.

Baptism of desire is too indefinite. Baptism of love is as clear as Baptism of blood. All our converts desire Baptism before the water is poured on their heads; but as a rule they do not receive the Baptism of desire before they receive the Baptism of water. I do not know who invented the term, "Baptism of desire". I cannot find it in St. Thomas.

An act of love of God includes, at least implicitly, a desire for Baptism and perfect contrition and blots out sin; but a mere desire of Baptism does not include perfect contrition, and so does not blot out sin, an effect produced by Baptism of water, of blood, and of love.

Is not, then, Baptism of love, a clearer and a better term than Baptism of desire? J. F. S.

WHAT A TRAMP CAN TEACH US.

The following pastoral experience is reprinted from a recent issue of the *Ave Maria* (Notre Dame) under the heading: "Meeting a Peripatetic Unawares".

CLERGYMAN (*on his way to a conference of the Ministerial Association*).—I'll not refuse you some assistance, though you appear to be an able-bodied man. Why don't you look for employment? I should think you would be ashamed to go about begging in this way. You give unmistakable evidence of being addicted to the use of—

PERIPATETIC.—Able-bodied,—yes, fairly so, indeed. But surely you would not have me go and break one of my legs for the sake of this dime you have given me. (Pardon the pleasantry). I am not an idler, as you seem to suppose; but a peripatetic—a yogi, if you prefer,—traveling for the preservation of my health and the prolongation of my life. Ministers, you know, indulge once in a while in a rest from their arduous labors and engrossing cares. I meet them wherever enjoyment is to be had, and there is "money to burn," as the common saying is. Their presence on the playgrounds of the world and at the fashionable health resorts must be exclusively for missionary endeavor. I can not otherwise explain it; for the clergy, I must say (broadly speaking, of course), do not impress me as being overworked or underfed. Their generally prosperous and comfortable condition may have some connection

with the spread of Socialism. But I am not disposed to discuss that matter. You are quite mistaken—excuse the correction—in thinking that I am begging: I am engaged in taking up a collection, so to speak. In my case it is more blessed to receive than to give, since I need all that I get so much more than many people need all they have got. Perhaps you have a bank account, doctor, like a large number of your reverend brethren. (I speak from hearsay, not being in the banking business myself.) Why not draw out some of your ready money and lend it to the Lord? Permit me to remind you of what the Good Book says further about—well, I must be moving on myself. Thank you, doctor! The rust shall not consume this coin you have bestowed upon me. Salute the brethren! I make no objection to your repeating anything I have said. It is the vocation of a peripatetic, you know, to scatter broadcast the seeds of sobering thought. With your permission, I will now proceed to slake my thirst.

CLERGYMAN (*to himself*).—I'm sorry I couldn't listen longer to that tramp. Instead of reading my paper ["The Ideals of the Christian Ministry" was the title], I think I'll just relate this experience of mine. It should give no offence, and will be sure to excite interest.

CORRECTING MISREPRESENTATIONS OF CATHOLIC DOCTRINE OR PRACTICES.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read with a great deal of interest the letters concerning the misrepresentations and falsehoods which appear too frequently in the daily press and in the weekly and monthly periodicals which are sometimes indifferent and often antagonistic to the Church.

That every priest in the world, be he curate or pastor, should be a champion of the Faith is conceded; that every priest should rush into print is another matter, as you have so well explained in your reply to Father Gregory.

I beg to offer a suggestion. If the Hierarchy of the United States established a bureau in Washington whose special business should consist in correcting errors, misrepresentations, and falsehoods, as well as refuting calumnies and explaining to those honestly seeking the Truth the faith and doctrines of our holy Church, this would solve the difficulty. The bureau would have behind it the authority of the Church in the United

States and the sanction of our Holy Father, and consequently its pronouncements would command respect. The cost of maintaining such an institution could be easily met by the priests giving a contribution annually toward its support—thus becoming at the same time patrons of it and interested contributors to its work. If such a bureau were once established, every priest in the United States and outside it could easily have access to that board of central authority on church matters, which might be called The Catholic Bureau, Washington.

Then every priest would be a sentinel on the watch-towers of the Church and no matter where he lived, whether in the States of the Union, Canada, or Mexico, if he came across any statement or any newspaper or magazine article inimical or unfair to the Church, he has a remedy which he may immediately put into operation. He could without any delay mark a copy or send a clipping to the Catholic Bureau and feel certain that it would be attended to, either by writing to the office of the offending paper or magazine or publishing a letter of correction in a succeeding issue of said magazine or paper. In this manner every priest could look after the interests of the Church and refer the offending articles to the board established for the purpose of correcting them. In these days of special delivery service of letters, of telegraph and telephone, it would not take long to reach Washington from any parish in the United States. Thus would our energy and our zeal be directed in the proper cause and each of us could keep a sharp look-out for anything that would appear unfair or unfriendly to us.

A COUNTRY PASTOR.

THE POPE AND THE ŒCUMENICAL COUNCIL.

Qu. In a recent number of a Catholic magazine I find the following statement: "This condition continued until the Council of Pisa in 1409, at which both Popes, the Roman Pope, Gregory XII, and the Avignon Pope, Benedict XIII (Pedro Luna), were deposed and Alexander V was elected in their stead. The latter, however, died a few months later and was succeeded by John XXIII, who convoked the famous Council of Constanz in 1414 . . . during which not only the action of the Council of Pisa was confirmed, but John

XXIII was deposed and Otto Colonna elected as his successor under the title of Martin V."

Now, it is evident from this passage that John XXIII was recognized by the Council of Constanz as the true Pope. Otherwise, why should the Council convene at his command? But, if John XXIII was the true Pope, had the Council of Constanz the right to depose him? I was always of the belief that a true Pope cannot be deposed by an ecumenical Council: *Petrus a nullo judicatur.* I would be very much obliged if you would throw some light on this question.

Resp. The action of the Council in deposing John XXIII was contrary to the tradition of the Church. The powers assumed by the Council and the canonical significance of the decrees of the Council are admirably summarized and explained by Alzog.[1] Among these decrees is the following: "A Pope can neither transfer nor dissolve a general Council without its consent, and hence the present Council may validly continue its work even after the flight of the Pope. All persons without distinction of rank, even the Pope himself, are bound by its decisions, in so far as these relate to matters of faith, to the closing of the present schism, and to the reformation of the Church of God in its head and members. All Christians, not excepting the Pope, are under obligation to obey the Council."

Although during the Council these propositions were defended by word and pen by such men as Cardinal d'Ailly and Gerson, they are inadmissible and incapable of defence. In a body full of life and vigor each member contributes to the general welfare, and, as the Church is a living body, no true children of the Church could apply to her the principles contained in the decree quoted above. The head is neither independent of the body nor subordinate to the body. It is of the body, and constitutes with it one organism. No body can exist without its head, and no head without its body. They are inseparable. These conditions of existence of the physical body are verified in the Church, as she is a mystical body, of which Christ is the invisible, and the Pope the visible, head. The assertion, therefore, contained in the propositions quoted, namely that an ecumenical Council is completely independent

[1] *History of the Church,* Vol. III, p. 35.

of the head of the Church, is destructive of the very fundamental idea of the Church as an organism. All Catholics believe that the visible head of the Church possesses the fulness of ecclesiastical authority, and that, in order to have an ecumenical Council in the orthodox sense, it is necessary that it shall be convoked by the Pope, and it is equally essential that the Pope shall preside, either personally or by legate, and give his approbation to its decrees.

HOLDING THE YOUTH TO THE CHURCH.

The problem of how to hold the young people who leave our Catholic schools is being solved in various ways. Father Garesché in *The Queen's Work* proposes various admirable methods mainly on the lines of the Sodality system. There are pastors here and there who solve the question in their own way, by keeping the young people in a class of Christian Doctrine and at the same time interesting them in parish work through entertainments, reading circles, evening schools, and other practical methods in which the physical, intellectual and moral needs of the young are looked after. The chief element by which to reach permanent results is to keep the religious responsibility before the consciousness of the youth. We have just seen a little device which is worth imitating. A zealous pastor in a large city keeps the children of his parish for some years after they have left school in regular attendance at the classes of Christian instruction. During this time he has many opportunities of guiding, warning, and strengthening them. On the day on which they are released from this post-graduate course of Christian Doctrine he gives them a sort of diploma in the form of a handsome little card for their prayer book. On one side is printed the legend: "N.N. after completing the course of Christian Doctrine during ... years is this day released with the blessing and good wishes of his Pastor . . ."

On the reverse of the card is a prayer, or rather a parting admonition, in which the pastor exhorts the youth in few but touching words: "Go, son, with God's blessing. Remember the lessons you have learnt. Honor your parents, and make your home happy; be on guard in the choice of your companions; keep the Law of God and the Church; attend regu-

larly the sacraments; observe gentle decorum and moderation in all your conduct. May you thus retain the friendship of your pastor to the end of your life, and receive the blessing that may lead you to eternal happiness in heaven."

VOX POPULI VOX DEI.

May I not add to the answer of the querist as to the origin of the phrase "Vox Populi Vox Dei" in your April issue, that Buechmann's *Gefluegelte Worte* traces the phrase to Alcuin in his "Capitulare admonitionis ad Carolum" (Baluzii Miscellanea I, p. 376, edit. Paris 1678), which runs as follows: "Do not listen to those who say: Vox Populi vox Dei, for the noisy populace is ever near to madness."

One might go still further back for the origin of the same sentiment, to Hesiod's "Erga kai Hemerai", V. 763 and 764; or to Homer's Odyssey, III, 214 and 215, where it stands *Vox Deorum Vox populi.* H.

CASE OF AFFINITY.

Qu. *A* married *B*. *B* had a first cousin, *C*. *C* had a daughter, *D*. On the death of his wife, *B*, *A* married *D*. Is there any relationship between *A* and *D* that would constitute an impediment and require a dispensation?

Resp. This seems to be a clear case of affinity within the forbidden degree, constituting a diriment impediment according to ecclesiastical law, and requiring a dispensation. *D* is second cousin, or, as it is sometimes expressed, first-and-second cousin, to *B*. Therefore there exists between her and *A* a degree of affinity corresponding to the degree of consanguinity existing between her and *B*. It is presumed, of course, that *A* and *B* fulfilled the condition which is referred to by theologians when they teach: "Radix cuiuslibet affinitatis est copula carnalis".

DOMESTIC PRELATE'S PLACE IN PROCESSION.

Qu. I was present recently at a funeral in a church, the pastor of which is a domestic prelate. In the procession to the altar the Monsignor walked after the celebrant, and I understand that he

does this in his own church on all occasions, even at evening devotions. I am anxious to know whether or no there is any authority for this. Even when he is fully vested, should he not take his place before the celebrant and ministers of the Mass?

RIGHT REVEREND.

Resp. Wapelhorst, speaking of processions in general, declares that prelates come immediately after the celebrant. "Immediate post Celebrantem Praelati incedunt" (N. 323e). He makes no distinction as between prelates and prelates. "Ubi lex non distinguit, nec nos distinguere debemus."

ABSOLVING A SCHISMATIC.

Qu. Can a priest absolve and give Holy Communion to an Orthodox Greek or Russian in a place where there is no schismatic priest from whom they could receive the sacraments? It is understood that the individual penitent is acting in good faith. Would a priest be liable to censure for administering the sacraments in these circumstances?

Resp. The "good faith" of an Orthodox Greek or Russian does not entitle him to the reception of the sacraments in the Catholic Church. He is outside the communion of the Church and may not be admitted to the sacraments until he manifests his intention of withdrawing permanently from the Schism. A decree of the Holy Office dated 20 July, 1898, forbids priests to administer the sacraments to schismatics except when the schismatic is in danger of death, and even then the danger of scandal must be avoided. As schismatics are under excommunication *latae sententiae* specially reserved to the Holy See, the priest who administers a sacrament to them is guilty of *communicatio in divinis* with an excommunicated person and incurs the penalties thereto attached by the Constitution *Apostolicae Sedis.*

THE SEAL OF CONFESSION.

Qu. Will you have the following case treated in the REVIEW?

John and Julia, both Catholics, are to be married in a Catholic church. Their pastor insists that they should (1) come to rehearsal of the ceremonies on the evening before the wedding, (2) go to confession. The couple comply with his wishes. John, how-

ever, is already lawfully married to Mary, but wants to contract this second marriage for material gain. John goes to confession to the pastor and says: "Father, I don't want to go to confession, but I have come to tell you that I am already lawfully married. I am telling you this in the confessional to put you under the sigillum." He then confesses his sins. What is the pastor to do in this case? Should he marry the couple? What of the sigillum?

Resp. A priori, it is of course evident that, owing to the presence of the impediment *ligaminis* affecting John, there can be no objectively valid marriage between him and Julia. In the case, however, the point at issue is whether the pastor may make use of the information he has received in confession regarding the inability of John to marry; and, acting on this information, may he refuse to assist at the marriage? In other words, does this information fall under the seal of confession? The sigillum has been defined as: "Obligatio confessarii servandi silentium de omnibus ex confessione sacramentali cognitis, quorum revelatio redderet Sacramentum odiosum." *Sacramental* confession is therefore the source from which the obligation of the sigillum is derived. Sacramental confession is that which is made for the purpose of obtaining absolution. The confession of John, as he himself declared, was not sacramental, as he had no intention of receiving absolution. Consequently the information received in this case does not fall under the sigillum, and is nothing more than a natural secret. However, we would not concede to the pastor unlimited liberty in the matter of using and acting upon this information. Very often the faithful, being badly instructed, do not realize the difference between sacramental and non-sacramental confession, and are apt to consider as a violation of the sigillum what in reality is only the revelation of a natural secret. This being so, it is evident that the revelation of even a non-sacramental confession may be the cause of much scandal, and may even render the sacrament odious. We have to choose between two evils. On the one hand we have the danger of an invalid marriage with its usual pernicious consequences, as well as the injury done to Julia's rights. On the other hand, we have the danger of scandal, and of the Sacrament being rendered odious. Of the two evils, the former, as the lesser, should be chosen. Of course, if

there is no danger of scandal, the pastor is not only permitted but is bound to prevent the marriage of John with Julia. Furthermore, since the information is not subject to the sigillum, there is nothing to prevent the pastor from using it to bring forward *other* information to prove John's inability to contract marriage; but he must take care that no detriment will be caused to the sacrament by his action.

In conclusion, we think it well to point out that it would have been more prudent on the pastor's part had he refused to deal further with John after the latter had made manifest his purpose in making the confession. The fact that he allowed John to confess his sins gives a faint tint of sacramentality to the confession. Of course, in view of John's declaration this fact may be ignored. Perhaps, too, a little more diligence in the *Examen Sponsorum* would have been in place.

FIRST FRIDAY DEVOTIONS IN THE EVENING.

Qu. On the First Friday of each month we have many Communions, and a Mass early in the morning. In the evening, at 7.30, we conduct special devotions. Am I allowed to make use of the privilege granted under certain conditions to priests by which they can say a Votive Mass of the Sacred Heart?

Resp. Not unless the priest in question has a personal indult. The decree granting the privilege of a Votive Mass of the Sacred Heart on the First Friday in churches and oratories where special devotions in honor of the Sacred Heart are conducted, mentions, apparently as a *conditio sine qua non*, that the devotions be conducted in the morning: "Ubi peculiaria exercitia pietatis . . . mane peragentur". (Decree dated 20 May, 1895, n. 3855 of Decreta Auth. S. Congr. RR.)

CRUCIFIX INDULGENCED FOR WAY OF THE CROSS.

Qu. Is it possible to gain the indulgences attached to the Stations of the Cross on an indulgenced crucifix, prayers to be recited in the church, providing of course, the Stations have been temporarily removed for the purpose of refinishing same and redecorating Church? In such a case, namely, when the Stations have thus been removed for the purpose mentioned, would it be wrong or against the wishes of the Church for a priest on Friday evenings during Lent to stand in the sanctuary, hold an indulgenced crucifix

in his hand and read the meditations on the Stations to the people, the choir singing a verse of the Stabat Mater between each Station and the people responding to the prayers, standing and kneeling in the usual way? It is understood that the priest has previously explained to the people that it was doubtful whether the indulgences can be gained or not in this way.

Resp. The privilege of gaining the indulgences attached to the devotion of the Way of the Cross by reciting certain prayers while holding in one's hand a crucifix specially indulgenced was intended for those who are physically and morally unable to make the Stations in the regular way. It was, therefore, strictly a personal privilege. In 1884, however, Leo XIII, responding to a petition of Father Bernardino a Portu Romano, Minister General of the Friars Minor, extended the privilege so that the indulgences of the Way of the Cross may be gained by a group (*plures fideles*) when, being unable to visit the stations in the church, they recite twenty Paters, Aves and Glorias in common, one of them holding in his hand the indulgenced crucifix.[1] This would seem to answer both queries. In regard to the second, it may be remarked that, while the meditations, etc., are certainly appropriate, they are not, strictly speaking, required in order to gain the indulgences. All that is required is the recitation of the prescribed prayers with the proper disposition of heart and a certain concentration of attention. This last, at least, seems to be the meaning of the phrase "dummodo, aliis quibuscumque curis semotis, se componant pro oratione facienda una cum persona quae tenet crucifixum ".

SUPPRESSED FEAST AND PATRONAL TITLE.

Qu. The patronal feast of my church is S. Maria de Auxilio Christianorum, 24 May. I do not find that feast in the New Breviary, and suppose it has been suppressed, like many others. My church is consecrated. Can I go on celebrating the feast, or must I change it? Is there any particular form necessary, or may the bishop change it?

Resp. The S. Congregation of Rites has decided that not even the bishop has authority to change the pastoral title of a

[1] Mocchegiani, *Collectio Indulgentiarum*, p. 568.

church. The query, " Utrum, semel assignato titulari Patrono alicui ecclesiae, liceat Episcopo, rationabili ex causa, illum in alium immutare?" was answered in the negative. (Decree n. 2853.)

BLESSING IN DISTANS.

Qu. Can a priest give his blessing to people at a distance of many miles? The saintly Benedictine Father Paul of Moll, who died in Flanders in 1896, used to tell some of his friends that, at a certain hour, he would give them his blessing, though they were often miles away.

Resp. There is here a question, not of liturgical blessings which are given in the name of the Church and are conditioned by observances of form of words, place, time, and so forth, determined by ecclesiastical authority, but of a personal act, which derives its value from the personal qualities of the individual, and has no more restrictions than any other form of personal impetration. If one may pray for a friend who is "miles away", one may " send " him one's blessing. This, indeed, is frequently done, by letter. The Pope sends his " Greeting and Apostolic Blessing "; bishops and priests conclude a letter by asking God to bless their flock or that particular portion of it to whom the letter is addressed; parents couple blessings with affection in addressing their children by letter. There is nothing to prevent the mental transmission of blessings which are personal, not liturgical, to those who, though separated from us by space, are, as the beautiful phrase expresses it, " with us, in God ".

PRIEST IN ALIEN DIOCESE.

Qu. Can a bishop oblige a priest to leave his diocese simply because the priest does not belong to the diocese?

Resp. To the question as put we give unhesitatingly a negative answer, and refer to a decree of the S. Congregation of Bishops and Regulars, 17 December, 1839. However, the bishop can oblige a priest to leave if he have a good reason for forbidding him residence in the diocese. The question to which we return the negative answer is purely theoretical.

The practical question would be far more concrete, and should take into account many circumstances which have not been detailed to us.

YOUNG MEN AS DIOCESAN OFFICIALS.

Qu. Is there any length of time after ordination before a priest may be made Dean or Consultor or hold other diocesan offices?

Resp. The bishop, in making diocesan appointments, takes into account experience as well as other qualifications. He is not, however, restricted in his choice by any definite requirement of law as to age or length of experience. Especially in the appointment of deans, he is obliged sometimes to let the consideration of locality enter largely into his decision. The fact that, even when a certain age is determined by law as a condition of eligibility to office and dignity, a dispensation is so readily granted proves that, in the opinion of the Church, younger men may sometimes be found in whom administrative talents shine as conspicuously as in older men.

DURING BENEDICTION.

Qu. 1. Are candles or lamps allowed on the table of the altar during the Benediction?

2. Is it allowed to sing several prayers either separately after a hymn, or together at the end?

3. Is it allowed to sing a hymn in English as the Blessed Sacrament is being exposed and afterward the Tantum ergo?

4. Should all the lights in the side chapels and before the statues be extinguished during the Benediction?

Resp. 1. Yes, unless Mass or some other function is being held at the altar and would require that the table of the altar be free. (Van der Stappen, "De Adm. Sanct.", qu. 180 ad C.)

2. Yes, if these do not replace or do away with the prescribed liturgical prayers.

3. Yes, under the same conditions. It is understood that the prayers and hymns so used are approved. (Decr. 31 August, 1867.)

4. As the attention of the faithful is to be concentrated upon the Eucharistic Presence when public Benediction is being

given, it is proper that all other devotional attractions be subdued. There is no absolute rule that the lights be extinguished in side chapels and before shrines.

THE FORM IN DISTRIBUTING HOLY COMMUNION.

Qu. In distributing Holy Communion should the form be recited in an audible voice?

Resp. Yes. Both the "Agnus Dei, ecce qui", etc., and the "Corpus Domini", with the rest of the form, are to be said "clara voce". (Van der Stappen, "Ordo Ministrandi S. Comm.", qu. 197 and 198.)

THE LITANY FOR THE DYING.

Qu. When a priest recites the Litany for the Dying, should he say it in Latin, even if none of the by-standers understand the language?

Resp. The rubrics state that the priest is to assist the dying "verbis efficacibus", and that he is to recite the litany "cum omnibus circumstantibus devote". Hence while the sacramental form is to be recited in Latin, the *prayers* in which the people are to take part may be recited in the vernacular. When the priest prays in the name of the Church, he uses the Latin form, and in that case it is well to add the translated version for the edification of the faithful.

THE LUTHER CONTROVERSY.

To the Editor, THE ECCLESIASTICAL REVIEW.

The scholarly article, "Some Suggestions on the Luther Controversy", by Father Ryan, in the March number of the ECCLESIASTICAL REVIEW, is just what was needed to temper the ardor of neophytes in the field of historical controversy.

If, as Father Ryan suggests, "we Catholics have manifested a praiseworthy willingness to take our share in the good work" of the Luther controversy, it is evident that "our" efforts should be well directed, to the end that they may be helpful, and not harmful, to the Catholic cause. If

the Protestant propaganda is "to be conducted on an exceptional scale", ours should not be less so. To do this effectively is the work of experts.

Permit me to suggest that the ECCLESIASTICAL REVIEW proceed at once to form a syndicate of the Catholic press of America, and to secure the services of an expert, or experts, to handle in a proper and popular manner this whole question. If this work is to be confined to the pages of Catholic magazines, its influence will be infinitesimal. If, on the other hand, it is left to the haphazard methods of local apologists, the results may be nil, if not disastrous. SACERDOS.

THE CIBORIUM VEIL.

Qu. On page 417, vol. XXIII of the REVIEW, question four (4) asks whether the rubrics prescribe a veil for the ciborium; and the answer on the following page states that there is no rubric prescribing a special veil for the ciborium.

In reply to this, I would like to call your attention to the fact that several bishops during their visitation require the veil to be used. Again the Roman Ritual (Titulus IV, De Sanctissimo Eucharistiae Sacramento, Section five) requires the use of the veil. And O'Kane, who is the recognized interpreter of the ritual, states on this point (sec. 601), that the *rubric* directs that the pyxis be covered with a white veil.

In view of such authority, can you give any special legislation to the contrary?

Resp. The quotations are correctly made, and the fact that several bishops require the veil to be used is undeniable. There are, however, local customs that sanction the disuse of the veil. O'Kane, indeed, states that, "The rubric directs that the pyxis be covered with a white veil," but adds: "Great care must be taken, in covering and uncovering the pyxis, that the veil do not come in contact with the corporal before the corporal is purified, as the folds of the veil might easily take up minute fragments. The difficulty of guarding against this is probably the reason why in some places the veil is not in use."

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

CHRISTOLOGICAL THEORIES 23. HARVARD CHRISTOLOGIES 10. WILLIAM JAMES "IN SO FAR FORTH".

No study of Harvard Christologies would be complete without due recognition of the destructive influence of Dr. William James, late Professor of Philosophy at Harvard, who taught in the great university for thirty-five years. Pure, crisp, and gripping was his style—a style that might easily shipwreck an unwary student's faith because of the siren-call and insidiously luring form of the doctor's hopelessly illogical philosophy.

I. Dr. James's Philosophy. The key to the attitude of Dr. James toward God is what he calls his philosophy. We must first try to get at his system of epistemology — his theory of knowledge. Then we shall understand how he comes to view God as merely "the more of the same quality"; and how much "more of the same quality" he thought Jesus Christ to be.

The philosopher of to-day, who is not a scholastic, generally makes up his own terminology; and, unless thoroughly consistent in the use of terms, brings us into a Cretan labyrinth of words that seem never to reach the clear outline of his Minotaur-idea. Such a Cretan labyrinth of crisp, striking language is employed by William James. The result is that he is claimed as a fellow transcendental voluntarist by Royce, as a neo-realist by Holt, and by other modern philosophers as a bulwark of defence for their vagaries. We shall do our best, in all sincerity, to reach the fundamentals of the philosophy of James, and to expose its Minotaur-outline in his own words.

II. Pragmatism of James. The fundamental error of James is his answer to the question that Pilate put to our Saviour, "What is truth?"[1] The Roman official did not await a reply. His was the philosophy of action. Yes, Pilate was a pragmatist; he acted pragmatically, assumed an attitude of prag-

[1] John 18: 38.

matism toward the idea of the condemnation of Jesus, found that idea a good, workable idea — pragmatically true — and carried it out.

1. *What is Pragmatism?* The term pragmatism — from πράγμα, meaning *action* — was introduced into philosophy by Charles Sanders Peirce [2] to indicate a system of epistemology based on action. It is action, conduct, that makes our ideas clear. The whole meaning of a thought is determined by the line of action it produces. Some twenty years later (1898) Dr. James brought the word again into use.

2. *A Vague Term.* During the days of the philosophical leadership of James of Harvard, whenever he used a new term, or resuscitated an old, it generally got a vogue. The underlings in the philosophical world were on the lookout for something new either in tendency or in mode of expression. Provided their essay was a sort of breccia, shot through with catchwords quarried at Harvard, it was likely to be received as a contribution worth the while. There was no need that the catchwords be used exactly in the meaning intended by James; there was need only that they be used. And so it came about that the word "pragmatism" was in time obscured—assuming, of course, that it was at first clear. This is what James tells us was the result of his resuscitation of Peirce's pet word:

> The word "pragmatism" spread, and at present it fairly spots the pages of the philosophic journals. On all hands we find the "pragmatic movement" spoken of, sometimes with respect, sometimes with contumely, *seldom with clear understanding.* It is evident that the term applies itself conveniently to a number of tendencies that hitherto have lacked a collective name, and that it has "come to stay".[3]

It was only a year later that A. O. Lovejoy tried to force these various tendencies into thirteen several grooves of pragmatism.[4] A. W. Moore thought there were even more than

[2] "How to make our ideas clear," *Popular Science Monthly*, Jan., 1878, vol. 12, pp. 286-302.

[3] *Pragmatism. A new name for some old ways of thinking.* By William James, (New York: Longmans, Green, & Co. 1907), p. 47.

[4] "The Thirteen Pragmatisms," *Journal of Philosophy*, 1908, vol. 5, pp. 5-12, 29-39.

thirteen pragmatisms.[5] Max Meyer decided that there were as many pragmatisms as pragmatists.[6]

3. *Essential Pragmatism.* To make a start from common ground, we may assume with Douglas Clyde Macintosh, Assistant Professor of Systematic Theology in Yale, that there is an *essential pragmatism* . This tendency, common to all pragmatists, "takes as its working hypothesis in logical theory the suggestion that the true test of truth is ultimately practical, a test of working; and it surmises that there is no adequate and valid test of truth that is not ultimately the test of working." [7]

Some philosophers propose a pragmatism that falls short of this *essential pragmatism.* They do not set down the workableness of an idea as the ultimate criterion of truth.

The " absolute pragmatism " of Royce is not pragmatism at all, just as his Beloved Community is not God and the Religion of Loyalty is not Christianity.[8] All that Royce means [9] is that a deed once done is irrevocably done, and the will of the doer is responsible for the deed done. This voluntaristic view of the practical result of an idea is not the tendency of the pragmatist; does not make the workableness of the idea to be the ultimate and only criterion of the truth of that idea.

The " negative pragmatism " of W. E. Hocking is not pragmatism at all. He stretches a long bow in the futile attempt to unite ontologism with pragmatism. For Dr. Hocking is an out-and-out ontologist; and substitutes ontologism for Chrisianity—salvation by a natural and immediate union of the soul with God for salvation by a supernatural and mediate union of the soul with God in Christ. Pragmatically taking this ontologistic Godliness of the soul, Hocking throws over the principle, " Whatever works is true "; and sets in its stead the equally untenable principle, " Whatever does not work is not

[5] " Pragmatism and its Critics," p. 1.

[6] " The Exact Number of Pragmatisms," *Journal of Philosophy,* 1908, vol. 5, pp. 321-326.

[7] *The Problem of Knowledge,* (New York: The Macmillan Company, 1915), pp. 409 ff.

[8] Cf. " Dr. Royce and the Beloved Community," THE ECCLESIASTICAL REVIEW, November, 1916, pp. 574 ff.

[9] *Sources of Religious Insight* (New York: Charles Scribner's Sons, 1912), pp. 136 ff.

true ".[10] And this tendency he calls pragmatism. But pragmatism it is not; nor is the principle true.

First, the principle, " Whatever does not work is not true ", is not pragmatism, unless it presupposes the principle, " Whatever works is true ". For that negative principle says nothing about the workableness of an idea. The negative pragmatist must first find a positive and essential relation between truth and the workableness of an idea, he must first be a positive pragmatist; else he is no pragmatist at all.

Secondly, the principle, " Whatever does not work is not true ", is a downright false statement. From the erroneous viewpoint of Dr. Hocking, one can understand his erroneous principle of epistemology. In the pseudo-mysticism of the Harvard philosopher, the only workable idea is that of an ontologistic, immediate intuition of the Deity; nothing else is workable, and " whatever does not work is not true ". We have shown how false is Dr. Hocking's pseudo-mysticism;[11] the falsity of his epistemological theory follows. Moreover, the truth of a judgment does not at all depend upon its workableness, but solely upon the agreement of subject with predicate. The judgment, " Ontologism is that epistemological system which maintains that the first act of intellectual knowledge is the immediate, natural intuition of the Deity ", is a true judgment; because the predicate agrees with the subject. Yet that judgment is not at all workable in the *ontologistic sense;* for there is no such thing as the ontologistic, immediate, natural intuition of the Deity.

Henri Poincaré holds to essential pragmatism. He makes the workableness of a judgment the ultimate criterion of its truth. And so the Copernican theory is no truer in itself than the Ptolemaic; the former *works* better, is more convenient, than the latter; and in that better workableness lies the essence of truth. Sciences are not absolutely true; they are merely convenient systems of judgments that have been found to work.

III. James and Truth. To the scholastic, truth is conformity; the truth of an idea is its conformity with the object that the

[10] Cf. *The Meaning of God in Human Experience.* A Philosophic Study of Religion. (New Haven: Yale University Press, 1912), p. xiii.

[11] Cf. "Dr. Hocking's Mysticism," THE ECCLESIASTICAL REVIEW, April, 1916, pp. 482 ff.

mind represents; the truth of a judgment is the conformity of the predicate with the subject.

1. *Truth is Whatsoever Works.* To William James, truth is not conformity at all. Truth is what is useful or expedient. Hence, as the late Dr. Driscoll, in his excellent study on Pragmatism, accurately sums up, according to James:

> Truth is relative to the person: what is useful to me may not be useful to you, and what is useful to me to-day may not be useful to-morrow. Thus truth changes with persons, times and places.[12]

With F. C. S. Schiller, (before the present war) Tutor in Corpus Christi College, Oxford, and John Dewey, Professor of Philosophy and head of the so-called "Chicago School", Chicago University, James holds that

> "Truth" in our ideas means . . . nothing but this, that ideas (which themselves are but parts of our experience) *become true* just in so far as they help us to get into satisfactory relation with other parts of our experience. . . . Any idea upon which we can ride, so to speak; any idea that will carry us prosperously from any one part of our experience to any other part, linking things satisfactorily together, working securely, simplifying, saving labor; is true for just so much, *true in so far forth,* true instrumentally. This is the "instrumental" view of truth taught so successfully at Chicago, the view that truth in our ideas means their power to "work," promulgated so brilliantly at Oxford.[13]

According to this absurd notion of truth, any philosophy *becomes true,* so soon as it *works.* Take idealism as an instance. James is not an idealist. Yet he must allow that the Absolute of Hegel may *become true*—at least to the Hegelian. For the Absolute is a hobby to the idealist. He rides it. And "any idea upon which we can ride . . . is true for just so much". Yes, "any idea that will carry us prosperously from any one part of our experience to any other part . . . is *true in so far forth*".

Is this course of reasoning unfair to James? No, he admits our conclusion:

[12] *Pragmatism and the Problem of the Idea,* by the Reverend John T. Driscoll, S. T. D. (New York: Longmans, Green, and Co., 1915), p. 24.

[13] *Pragmatism,* p. 58.

As a good pragmatist, I myself ought to call the Absolute true "in so far forth" then; and I unhesitatingly now do so.[14]

2. *Truth in Perpetual Flux.* It follows, then, that there is nothing absolutely true; things are only relatively true. There is nothing definite and unchangeable in truth. For instance, at the time of marriage, true is the judgment that, by the tie of the sacrament, man and wife are united for richer and for poorer, for better and for worse, till death do them part. Some years after marriage, that judgment clashes with some other vital benefit, it does not work, the husband changes his mind, applies for a divorce, marries again, and so on till the end of the chapter of his life. It all works out beautifully—that is to say, pragmatically. Each judgment is true, until "the belief incidentally clashes with some other vital benefit"; [15] and the incidental clash renders it false.

What is the logical result of this perpetual flux of truth? Simply the scepticism of Heracleitus. The Greek took as an example the ever-flowing river. ἦν καὶ οὐκ ἦν, "it is, and it is not". When I look at the river, it is; when I see it, it is not. Therefore, I cannot get at it at all! Such is life outside me—ever changing, ever un-get-at-able!

Not so crude is the scepticism of James; but equally damaging to all truth and morality. For truth is as constantly changing in the system of James as is the river of Heracleitus constantly flowing onward. The Harvard philosopher admits that truth clashes with truth. "The greatest enemy of any one of our truths may be the rest of our truths." [16]

It is no wonder, then, that Dr. Driscoll wrote: "Pragmatism does not express a definite system, but is a term to indicate a condition of contemporary philosophic thought".[17] This is a very convenient theory. It means that truth is ever *happening, becoming.* Our ideas — that is to say, our judgments—are not in themselves true. No, truth just *happens* to them. Some event takes place; and by that event the idea *becomes* true:

> Truth *happens* to an idea. It becomes true, is made true by events. Its verity is in fact an event, a process: the process,

[14] Ibid., p. 73.
[15] Ibid., p. 77.
[16] Ibid., p. 78.
[17] *Pragmatism and the Problem of the Idea,* p. 4.

namely, of its verifying itself, its veri-*fication*. Its validity is the process of its valid-*ation*.[18]

Just apply this flux of truth to every-day life. A married man allows himself to be infatuated by another man's wife. That is an event. And because of such an event, truth *happens* to his judgment that he should get a divorce. That idea straightway becomes true, is verified; the untoward event of his unlawful infatuation is the validation of the idea to divorce his wife.

3. *Truths Kept in Cold-Storage.* Thus truths shift with us. "Almost any object may some day become temporarily important." So to every man it is of advantage to have "a general stock of *extra truths*, of ideas that shall be true" in the many "possible situations" of life. "Whenever such an *extra truth* becomes practically relevant to one of our emergencies, it *passes from cold-storage* to do work in the world." "You can say of it then either that 'it is useful because it is true', or that 'it is true because it is useful'. *Both phrases mean exactly the same thing*, namely that here is an idea that gets fulfilled and can be verified." [19]

4. *Truth merely a Matter of Expedience.* Since our ideas merely *become* true—that is to say, truth *happens* to them—then whatsoever we find expedient in the way of thinking is true. We may not find divorce expedient this year; next year it may be found quite expedient If so, the judgment *becomes* true, whereby we decide that divorce is the proper thing. This is exactly the mind of James: "The true . . . is only the expedient in the way of our thinking".[20] Any hypothesis, any theory, is true if it be found of use to a life whether of virtue or of sin. "On pragmatic principles we can not reject any hypothesis if consequences useful to life flow from it." [21]

IV. James and Goodness. In the pragmatism of James, just as truth is not absolute but relative, so is goodness; just as truth is that which works satisfactorily, so is goodness; just as the true is only whatsoever is expedient in our way of thinking, so the good is only whatsoever is expedient in our way of behaving. Restraint of the sex-impulse may meet expediently all the experiences now in sight; if so, it *becomes good*. Later

[18] *Pragmatism*, p. 201.
[19] Ibid., p. 203-204.
[20] Ibid., p. 222.
[21] Ibid., p. 273.

on, indulgence of the sex-impulse may meet our experiences satisfactorily; if so, it in turn *becomes good.* Marriage may be expedient in our way of behaving this year, divorce may be expedient in our way of behaving next year. If so, marriage *becomes right* this year; divorce *becomes right* next year. Such is the morality that James gave to the Catholic students of Harvard:

> The true, to put it briefly, is only the expedient in the way of our thinking, just as "the right" is only *the expedient in the way of our behaving. Expedient in almost any fashion;* and expedient in the long run and on the whole of course; for what meets expediently all the experience in sight won't necessarily meet all farther experiences equally satisfactorily. Experience, as we know, has ways of boiling over, and making us correct our present formulas.[22]

If experience *boils over,* then the indissolubility of the marriage-tie is not an expedient formula; the *boiling over* of our experience makes "us correct our present formula", the breaking of the marriage-tie *becomes quite the right* thing to do.

Just as every form of philosophy *becomes true,* "in so far forth" as it *works,* so every form of morality—say, immorality—*becomes right* "for just so much" as it *works.* The man who accepts the Absolute of the Hegelian idealist, throws over all belief in a Personal God, and finds that the moral obligation to such a God does not *work.* His belief in the Absolute *works;* so he may now and then take a moral—rather, an immoral—holiday "in so far forth"! For the moral obligation to a Personal Deity affords no comfort to the Absolutist. The evil of immorality is overruled by the denial of every moral obligation. We may dismiss all fear, drop all worry about our responsibility to a Personal God, do as we lust to do; and whatsoever we lust to do *becomes right,* since it *works* satisfactorily. That is precisely what James boldly told all Harvard Catholics:

> What do believers in the Absolute mean by saying that their belief affords them comfort? They mean, that, since, in the Absolute, finite evil is "overruled" already, we may, therefore, whenever we wish, treat the temporal as if it were potentially the eternal.

[22] Ibid., p. 222.

be sure that we can trust its outcome, and, without sin, dismiss our fear and drop the worry of our finite responsibility. In short, they mean that we have a right ever and anon to *take a moral holiday,* to let the world wag in its own way, feeling that its issues are in better hands than ours and are none of our business.[23]

One may object that here James is giving merely the Absolutist immorality, and that without approval. Only to the Absolutist,

> The universe is a system of which the individual members may relax their anxieties occasionally, in which the don't-care mood is also right for men, and moral holidays in order. . . . That is his cash-value when pragmatically interpreted. . . . He can use the Absolute *for so much,* and so much is very precious.[24]

The objection is not well taken. James explicitly approves that this "moral holiday" *becomes* good now and again:

> If the Absolute means this, and means no more than this, who can possibly deny the truth of it? To deny it would be to insist that men should never relax, and that holidays are never in order.[25]

In fact, the Harvard professor is so bold as to tell his readers that he takes the "moral holiday". Not that he is an Absolutist. He practically says that he would like to be an Absolutist, for the sake of that "moral holiday" now and then. Still there are other ideas he has which clash with Absolutism. So he cannot be an Absolutist. But he takes the "moral holiday" none the less:

> My belief in the Absolute, based on the good it does me, must run the gauntlet of all my other beliefs. Grant that *it may be true in giving me a moral holiday.* Nevertheless, as I conceive it—and let me speak now confidentially, as it were, and merely in my own private person,—it clashes with other truths of mine whose benefits I hate to give up on its account. . . . I personally just give up the Absolute. *I just take my moral holidays;* or else as a professional philosopher, I try to justify them by some other principle.[26]

We shall now leave this filthy, and unblushing effrontery; and, in our next contribution, shall call attention to its consequences in theology.

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[23] Ibid., pp. 73-74. [24] Ibid., p. 74. [25] Ibid., p. 75. [26] Ibid., pp. 78-79.

Criticisms and Notes.

THE SACRAMENTS. A Dogmatic Treatise. By the Right Rev. Monsignor Joseph J. Pohle, Ph.D., D.D. Authorized English version, based on the fifth German edition, with some abridgment and additional references by Arthur Preuss. Vol. III: Penance. B. Herder, St. Louis. 1917. Pp. 270.

One can hardly take up the successive instalments of this series of theological manuals without feeling on each occasion a fresh impulse to congratulate the seminarians of the present generation on their possessing so serviceable an adjunct to their studies as are these strong and lucid treatises. Whatever may be said for or against the use of the vernacular rather than Latin as a medium of theology, it is unquestionable that these manuals are of the greatest helpfulness, since, without discarding the scholastic language in formulating the essential dogmatic teaching, as the marginal notes on almost every page attest, the bulk of the exposition and argumentation is conveyed through the mother tongue, the vehicle in which practically every youthful theologian does his thinking. The value of this dual linguism, with the prominence in favor of English, is manifest in the treatment of such a subject as that which is comprised in the present volume.

Penance, the power of the keys, confession, satisfaction, indulgences—the bare mention of these terms brings to mind a host of controversies, heresies, misunderstandings, calumnies, and the whole breed of nasty things which the enemies of the Church have at no time ceased to hurl at the confessional. It goes without saying that topics like these, consisting as they do of historical facts rather than of speculation and argument, will be more easily and more thoroughly conveyed through an English rather than a Latin medium. Fortunately, moreover, Mr. Preuss has succeeded in giving us intelligible English in which there is hardly left a trace of the German idiom. Perhaps at places he is a bit offhand in his expressions. For instance, "full-fledged Christians" (p. 186) is hardly a dignified epithet, while "the ugliness of sin" is a popular rather than a theological designation of the "formal object" of Penance (p. 2). By the way, in the latter passage *in loco*, "expiable" seems to lack a syllable. However, even such small blemishes are few and far between, so that we can find little in the treatment that is not laudable both as regards form and matter. Materially, too, the volume is all that one could wish for, though we do think that the specific title (Penance) should appear on the cover, even should it involve the sacrifice of the general title (The Sacraments, III).

LIFE OF THE VENERABLE LOUISE DE MARILLAC (MADEMOISELLE LE GRAS), Foundress of the Company of Sisters of Charity of St. Vincent de Paul. By Alice Lady Lovat. With Preface by the Rev. Bernard Vaughan, S.J. New York: Longmans, Green & Co. 1917. Pp. xxxii–467.

The April number of the REVIEW contained an account of the recent history of Mother Seton and her Daughters, the American Sisters of Charity. In the meantime we have received the present history of the Venerable Foundress of the Sisters of Charity in France, the parent stock upon which a considerable portion of the American congregation became in the course of time engrafted. It was the good fortune, or rather the providential ordainment, of Louise de Marillac, to have had all through her career the guidance of so prudent and so holy a director as St. Vincent de Paul. Indeed, as Fr. Vaughan observes in the preface to this volume, St. Vincent may well be called the co-founder with Louise de Marillac of the Company of the Sisters of Charity, though more properly he was its chief spiritual director. Here were two saints both alike inspired to found and form and fashion a company of religious women destined to fill up a gap daily yawning wider in the Church of God. Each supplied what the other had not; each complemented the work of the other—Vincent lending the results of his large experience among the poor, and Louise gathering the raw material which her womanly hand prepared with love and care and patience, for the Saint's inspiring counsel and direction. We have here the personal agencies that seem to explain the genesis of an institution that has girdled the earth with the cords of Adam.

From France to China, from California to Maine, from the Arctic to the Antarctic—there are few or no lands or states wherein the Daughters of Louise de Marillac are not to be found. Nor is there any form of beneficence or helpfulness to which their willing hands do not extend. Hospital, foundling asylum, orphanage, the haunts of pestilence, the slums where poverty is seldom unassociated with vice, the fields of battles—is there a spot where human misery, pain, sorrow, ignorance, the ills of soul and body are to be found but the Sister of Charity will sooner or later seek it out and be ready with her gentle ministry? Father Vaughan sees a bond of similarity between the spirit of Vincent and that of Ignatius. Both these saints held that "the interior law of charity ought to be rule and law enough; both alike would have no public recital of the Divine Office, nor would they sanction any distinctive religious habit, or draw up a catalogue of what works their subjects might not undertake". Or as the first biographer of Louise de Marillac sums it all up: "The

Sisters of Charity shall have for monastery the houses of the sick, for a cell a hired room, for chapel the parish church, for cloisters obedience, for grille the fear of God, and for veil holy modesty."

Obviously, however, we have to look deeper than the personalities of either the venerable Louise or her saintly director, Vincent, for the real origin of an institution so world-wide in its beneficence. Both were intimately conscious that they were the instruments of Providence in the great works they undertook and accomplished—willing instruments and co-operant of course, with God's leading, yet instruments none the less. Never did director have a soul more prompt to obey, more ready for self-surrender than St. Vincent found in Louise de Marillac. Though Madame le Gras (her married name) had a will of her own—seeing that she was woman—and a mind fertile of initiation, nevertheless in M. Vincent's word she invariably recognized the Divine voice, which to her was the law of love. In Vincent's wide experience and his almost romantic trust in Providence, inspiring, guiding, perfecting the loyal self-devotedness of Louise de Marillac, are to be found the source and motive of the Institute of Charity. How it was all accomplished, how a frail woman, with a body seldom free from pain and often racked with excruciating sufferings, gathered into her own home a few peasant girls whom she taught at once the rudiments of religion and the gentle art of nursing the sick and the wounded; and how out of this nucleus of unpromising material the Institute of the Sisters of Charity grew and spread throughout France during the lifetime of Louise—this whole wine-like romance of Charity is told by Lady Lovat in the volumes before us, told too with a simplicity and grace and dignity which make the story at once a pleasure and an edification to read. Incidentally, moreover, there is many a sidelight thrown upon the personality of the kindly old Saint of Charity—his wisdom, prudence, gentleness; his simply spoken conferences to the peasant Sisters reflecting so much of his genial holiness. Regarding, too, the environment, local and temporal, of these noble lives, much is said that is worth the reading. The state of society in Paris and the condition of the clergy were not all edifying, but the darker background serves to bring out into brighter light the resplendent characters of St. Vincent de Paul and the Venerable Louise de Marillac.

CAMILLUS DE LELLIS, the Hospital Saint. By a Sister of Mercy.—Benziger Brothers: New York, Cincinnati, Chicago. 1917. Pp. 165.

A biography of St. Camillus de Lellis is most opportune at the present time. In 1914 the Order founded by him celebrated the third centenary of his edifying death, and almost at the same time

the hostile nations of Europe began that bloody conflict which has called for the services of hospital corps in so great numbers that the vocation of brothers and sisters of charity seemed to become part of every household throughout half the world. Long before the Convention of Geneva claimed the "Red Cross" as the badge of those who assisted the wounded and sick in time of war, did the soldier priest Camillus fix upon his black robe and that of his Brothers the red cross as the ensign of hospital service. It is well to recall this fact when the secular spirit of philanthropy, no less than anti-Catholic bigotry, conspires to ignore the preëminent services rendered by the religious orders of the Catholic Church through its thousands of devoted women and men, trained in heart as well as in mind and hand, for ministry not only on the battlefield or in leper colony, but in the hidden recesses of the tenement slums where neither earthly compensation nor the approval of the public finds them.

We have to thank a sister of Mercy, member of the Manchester Community, one of the earliest American foundations of the saintly Mother Katherine McAuley's religious institute, for the succinct but very readable account she gives of one of the Patron Saints of her Order. The life of Camillus as a youth, his vocation, his trials and labors, the foundation of the Order that bears his name as approved by Sixtus V, and his holy death, make a pleasing and edifying narrative. There are many beautiful side-lights, such as the intercourse of St. Camillus with his confessor St. Philip Neri; his own touching humility, and the soldier-like courage which never deserted him. The author has drawn for her information largely on the Oratorian life of the Saint published in 1850. There is a life by P. Tongelen, German Provincial of the Order and of recent date, in which a translator would find some useful additions to the English original.

HISTORY OF THE FRANKS. By Gregory, Bishop of Tours. Selections, translated with Notes by Ernest Brehaut, Ph. D. (Records of Civilization: Sources and Studies edited by James T. Shotwell.)—New York: Columbia University Press. 1916. Pp. 284. Lemcke and Buechner: New York.

Gregory of Tours was unquestionably one of the most influential factors in consolidating the elements of Christian civilization under the Merovingian rule. We have no complete biography of him before the tenth century. But Surius' work of that date is so well attested that there is little doubt about either the main facts or the greatness of the man. He left in manuscript an exhaustive ecclesiastical history of the Franks which is complete up to the end of the sixth century. Much of it is the result of oral testimony, personal

inquiry, and observation. Besides his *Historia Frankorum,* in ten books, there are numerous writings of his, biographical and ascetical, which throw peculiar light on the character of the writer and through him on his age. For it is, as Dr. Brehaut writes in his Introduction of the volume under review, "as an unconscious revelation" that the work of Gregory is of especial value. "The language and style, the intellectual attitude from which the book was conceived and written, and the vivid and realistic picture, unintentionally given, of a primitive society, combine to make the *History of the Franks* a landmark in European culture."

If St. Gregory's culture was exceptional, it was still of a very mediocre order compared to that of later days. His Latinity, though rich and varied, was barbarous in form, and full of Celtic, Germanic, and Hunnish phrases. His view of life placed the supernatural in the forefront. He had the faith of a child, the faith which men who lack the perspective view of history, have called "the superstition of the dark ages." No doubt he believed, as did the wisest men of past ages, many things for which our scientific age and sceptical disposition find other explanations; but with all that the simplicity of childhood remains an enviable quality when we remember that human knowledge is ever limited and often reverses its judgments on the evidence of fresh experience. St. Gregory leaves himself open to criticism, especially from the modern scientist, since much of his faith naturally enters into his delineations of facts and persons in his historic narrative. But at all events we get from him an intimate view of sixth-century ideas. "At first sight, perhaps, we seem to have incongruous elements which from the modern viewpoint we cannot bring into harmony with one another. Credulity and hard-headed judgment appear side by side." Dr. Brehaut answers this difficulty by showing that it arises from our applying present-day experiences to standards wholly different. "It is difficult for us to take an unprejudiced view of the religious and moral phenomena that are in the direct line of our cultural descent. . . . Look at the conception of religion held by Gregory. It seems most explicable, not by the creed he thrusts at us or by any traditional elements interpreted in a traditional sense, but by his living attitude toward the supernatural". The author has no pronounced sympathy with the Church Catholic to which Gregory professed allegiance. But he seeks to get the personal viewpoint of his subject and to judge of Gregory's attitude objectively. At all events he holds the ecclesiastical historian of the Frankish kingdom to be sincere as well as capable.

With the view, therefore, of giving us a true picture of the life and customs of the sixth century, Dr. Brehaut has made a selection

from St. Gregory's *History of the Franks*. The chapters which have been omitted are summarized, and where the editor deemed it of special interest sections are quoted. A portion of the translation covers also St. Gregory's book on miracles. The work bears all the traces of painstaking accuracy, which is saying much when we consider the difficulties presented by the peculiar style and form of expression of the Frankish historian. We wish to thank the Columbia scholar for having opened a new path in early medieval studies to readers of English, and one that is comparatively free from the irritating assumption commonly found in non-Catholic writers of the academic type, that whatever is Roman Catholic requires apology in the light of the so-called Reformation.

PSYCHOLOGIE PEDAGOGIQUE. L'Enfant — L'Adolescent — Le Jeune Homme. Par J. de la Vassiere, S. J., Professeur de Scholasticat de Jersey, Angleterre. Gabriel Beauchesne et Cie. 1916. Pp. xix—479.

It is not customary to speak of up-to-date Latin manuals of philosophy; but perhaps that is because so many who write or talk of such books are themselves too often belated, and have not quite caught up with the recent trend in that class of literature. Anyhow, Fr. de la Vassière is one of those workers in the field of neo-scholasticism who has done not a little to make it yield fresh fruits. His *Cursus Philosophiae Naturalis* (2 vols., Paris, Beauchesne) is a proof in point. In it the essentials of neo-scholastic "physics" are presented in a new form and are illustrated and supplemented by the findings and theories of the empirical sciences.

In his *Elements de Psychologie Expérimentale* the empirical aspects of psychology are still further developed. Having imbibed the spirit that was infused into the Louvain institute of philosophy by Cardinal Mercier, Fr. de la Vassière is ever alert to compare the results of experimental science with the traditional philosophy. This happy, or, rather, opportune, and even necessary, conjunction of the old principles with the new facts and methods manifests itself in all his work, but nowhere more so than in the present compendium of pedagogical psychology. The ground-work of such a science must needs be essentially philosophical. The purpose of education is to draw out the child's latent powers, to inform them with knowledge and to develop its character. All this obviously supposes an ideal, and this in turn must conform with the true nature of man; and consequently with his ultimate end, which is union with God. The typical man is Christ, and the methods and means whereby the Christ-exemplar is imprinted on the child's mind and character are fully to be found only in Catholicism. This philosophico-Christian

view of education, it need hardly be said, is fundamental to the present work. It is in the development of these obvious and, to all Catholics, elementary, principles that the author manifests his originality—his comprehensive grasp of the manifold elements which enter into the processes and methods of education, his penetration into the interrelations of them, and his keen sense of their proper application to pedagogy. To illustrate these qualities here would carry us beyond our limitations. Suffice it to sketch the main lines of the work.

The processes of education do not in the author's plan stop with childhood. They should carry the child through youth to adult manhood. Hence the educator should know intimately the various stages in this evolution of the human person, the general physiognomy thereof. Then come the general psychological functions of education, the development of interest and consequently of attention, as the stages of life progress and vary. These are followed by more detailed study of the special psychological functions—observation, memory, creative imagination, logical thought, language, the esthetic sense, general intelligence. All these are cognitional functions. The appetitional come next—the religious and the moral feelings, the sensuous and the volitional tendencies. It is here that the educator's science, but more perhaps his art, skill, prudence, tact, must be brought to bear upon the correction of the voluntary faults of childhood and youth—the sources of them as well as their cure—idleness, deceit, sensuality, and the rest. So far we have the ground-plan of general pedagogy. Special pedagogics deals first with the normal personality. It analyzes the various types of mind, and of character, and enters into the vocational aptitudes. The writer treats at this point with wise discrimination, as well as breadth, the difficult problem of co-education. The final chapter takes up the abnormal types, physical and mental, their classification, diagnosis, and tests.

Such are the main outlines of the volume. As one follows the development of them one is impressed not only with the author's psychological insight and his pedagogical skill and prudence, but almost equally by his wide acquaintance with what would seem to be the entire range of the cognate literature. The bibliography covers a hundred pages and includes almost sixteen hundred titles. That all this is not a mere parade or an adornment, a careful reading of the context will convince the student. Moreover, the brief historical survey of the modern pedagogical movement shows that the author's range is not limited by the boundaries of his own land and language. The work done on kindred lines in England and in the United States is indicated and is further evidenced by the copious references to the literature existing in the English language.

On the whole, therefore, it would be difficult to point to a single work on educational psychology in which sound philosophy is so harmoniously blended with such abundant empirical data or enriched with so copious an apparatus of the kindred literature. We certainly have no book in English comparable to it.

ENLARGEMENTS UPON MEDITATIONS MADE IN TIME OF RETREAT. By the Rev. John Rickaby, S.J. Joseph F. Wagner, New York; B. Herder, London. 1917. Pp. 188.

AN EIGHT DAYS' RETREAT FOR RELIGIOUS. By Henry A. Gabriel, S.J. Second, revised and enlarged edition. B. Herder, St. Louis, Mo. 1917. Pp. 427. Price, 1.50.

Whether a priest make his annual retreat in common with his brethren or privately, a book of meditations is helpful; serviceable in the former case as furnishing supplementary material of meditation, and practically necessary in the latter case, wherein the printed word has to take the place of the spoken. Relatively few souls, even amongst those who have acquired the meditative habit, can get along without the aid of a book. The Gospels suffice for some; for the majority a book of formal meditations is almost indispensable to fruitful reflection. Of books of this class there is already no dearth. Nevertheless accessions to the existing list will not be unwelcome, especially when they bear upon their face such evidences of value as do the two above. The first, the smaller collection, contains just eight meditations. Seven of these cover the fundamentals, the *novissima;* the eighth relates to the Kingdom of Christ. Coming as they do from so solid a thinker and so accomplished a writer as Fr. John Rickaby, "the thoughts" must needs be richly suggestive and lucidly expressed. They are not "points" but "enlargements", such as will be diversely useful according to the diversity of thinkers, whether in or outside the line of retreat.

Fr. Gabriel's *Retreat* is, as the title of the volume expressly indicates, intended primarily for Religious; but, as the treatment follows quite closely the Exercises of St. Ignatius, it is available for all persons whose meditational habit inclines toward the latter classic. There are four meditations for each of the eight days, and each meditation is based on the familiar Ignatian plan of preludes, points, and so on—a method which has long established usage in its favor, and which, even if one who employs the volume for his personal devotion may have transcended it, is nevertheless decidedly serviceable for those who may have occasion to use the book in directing a Retreat of Religious.

THE REALM OF NATURE. An Outline of Physiography. By Hugh Robert Mill, D.Sc., LL.D., Director of the British Rainfall Organization. Chas. Scribner's Sons, New York. 1916. Pp. xii—404.

Many readers of this REVIEW can easily remember the enthusiasm with which the University Extension Movement was greeted some thirty years ago when it came to this country from England; and the fervor with which the work was carried on for years not only in populous centres but even in the sparsely settled districts. The "movies" have come to be a more powerful attraction than the lecture, and consequently the first intellectual ardor has of late greatly abated. The Extension Movement did good work in its prime and its beneficence still continues, even though its disciples be less zealous in the cause. Its plan of instruction embraced not simply the spoken lecture but likewise the printed book and pamphlet. The syllabi or synopses of countless lectures issued by the American Association are still serviceable. A series of University Extension Manuals was also projected by the Scribners in New York and by Murray in London. Some of these books were good models of condensed knowledge lucidly expounded and attractively conveyed in a style not too technical to be popular and not too popular to be unscientific. Among such was Mr. Hugh Mill's *The Realm of Nature.* Those who recall the book as it made its first appearance in 1892 need not be reminded of its usefulness. If its subject-matter appeal to them, they will welcome the volume in the present greatly improved edition. Those who meet the work for the first time in its new dress may be informed that they have here a succinct summary of the facts and the theories of physical science covering "the realm of nature"—that is, the world as a whole, and its several kingdoms, mineral, plant, animal, man. Obviously an encyclopedia were much too small to portray the details of so vast a territory. Mr. Mill essays of course no such emprise. What he has in view is to illustrate the principles of science by applying them to the world we live in and to explain the methods by which our knowledge of Nature has been acquired and is being daily acquired. Besides this, his aim is to define the place of physical science in the sphere of human knowledge and to show the interrelations of the various special sciences (p. v). This purpose, so successfully carried out in the edition of 1892, reaches a higher degree of realization in the present revision, in which the more recent conquests of physical science have been duly noted.

Literary Chat.

Unity and order are great aids both to the understanding and the memory. The multiplicity of unrelated details confuses the mind. This particular difficulty presents itself to the catechist in the treatment of the commandments, which, at first blush, appear to be isolated and independent precepts with no common bond to unite them. It greatly simplifies teaching if the instructor brings home to his pupils that these manifold injunctions and prohibitions spring fundamentally from one identical root, of which they are the natural and spontaneous blossoming. We might call this the dynamic treatment; it has great advantages over the static exposition and is more in agreement with the mentality of the modern child.

We have before us an essay in this direction, an attempt to correlate the commandments of God and the Church and to attach them organically to the great and fundamental law of the Scriptures. (*The Love of God and the Love of the Neighbor.* The fundamental Principle of the Divine Law demonstrated to Children by means of a thorough Explanation of the Commandments. By the Rev. J. V. Schubert. Joseph F. Wagner, New York.) The author manifests profound pedagogical insight and handles his theme in such a way that it is not beyond the reach of the child's undeveloped faculties.

A somewhat similar work, with equal success, is done by the Right Rev. Monsignor Victor Day, but for children of a lower grade. (*First Communion Catechism.* Naegele Printing Company, Helena, Montana.) The author first tells the Scripture story in very plain terms and from it, by a series of questions, elicits the doctrinal content. The doctrines, thus gained, he sums up in the words of the Baltimore text. This is an excellent method. The truth, which the child has thus seen grow to definite form before his very eyes, will impress itself strongly upon the mind.

The evils of the times are many, and it is the ever-recurring duty of the Church to combat them relentlessly. Especially, during Lent, the attack is particularly vigorous and deliberate. The Rev. H. Nagelschmitt, in a course of Lenten sermons, outlines a very effective campaign against these stubborn evils. Though belated for the penitential season that has just come to a close, it deserves to be kept in mind for future use. It will prove of great service, as it deals with such omnipresent corruptive influences as frivolity, contempt for authority, love of pleasure, human respect, and other well-known human frailties. (*The Chief Evils of the Times.* Joseph F. Wagner, New York.)

The four-hundredth anniversary of the Reformation has brought Luther again to the forefront of public attention. After the lapse of centuries and as a result of much untired research, it ought to be possible, at this moment, to form a true estimate of the man and his work. Also does it seem expedient, at this juncture, to popularize the fruits of learned investigation and to allow the people to judge for themselves his claims as a reformer. Among other timely brochures, a pamphlet published by the Kolping-Haus in New York performs this work of vulgarization. (*Luther's Leben und Lehre.* Von einem Freunde der Wahrheit 1517-1917. 165 East 88th Street, New York City.) The booklet is critical, abreast of the latest research and well worth reading.

Beyond question, the passion and death of Christ exhibit features of intense tragical and dramatic interest. Yet the dramatic treatment of these events has never been more than moderately successful. The material is too unwieldy for the hands of the artist, and the stage too narrow for happenings and doings of such gigantic proportions. Moreover, the sacred character of the chief actors requires a reverence of touch and a degree of tact, screwed up to the highest pitch and not easily maintained for any length of time. Allowing for these inherent difficulties, we would pronounce Father Aurelio Palmieri's ver-

sion of the drama of Redemption a rare achievement. (*On the Slopes of Calvary*. A Religious Drama. Our Lady of Good Counsel Printing School, 816 Christian Street, Philadelphia, Pa.) Christ, as is meet, does not appear on the scene, but his personality looms large in the minds of all the actors and dominates the dramatic development. The dialogue suffers from a cumbersome lengthiness and is pitched in too elevated and strained a key. There are just a few expressions, bearing on actions of our Saviour, which grate on our ears (13, 19). We cannot conceive the Blessed Virgin speaking as she is made to hold forth in the third act. These are minor blemishes, and when eradicated will leave the drama a fine piece of work, purifying, edifying, and inspiring.

From the Archabbey Press, Beatty, Pa., we have received a *Manuale Ordinandorum* by the Rev. Aurelius Stehle, O.S.B., the Master of Ceremonies at St. Vincent's Archabbey. Within the range of some ninety octavo pages it gives in big clear type the entire Ordination Rite, together with a large amount of condensed instruction regarding preparation of the candidates and for the administration of the Rites. The oath to be taken, the profession of faith, a list of the pertinent decrees, the priest's faculties, likewise find a place. The manual should be used by the preparants for the priesthood in our seminaries, and, as Fr. Stehle observes, "the admonitions of the bishop on the occasion of Ordination find application in the everyday life of the priest, and the prayers of the Pontifical are so replete with meaning that the Ordination Rite may be read with profit even after the reception of Holy Orders, particularly at the time of Retreat".

A slender volume, draped in the violet of Passiontide, came too late for notice prior to the Paschal season. But *The Devotion to the Holy Face*, which the booklet of that title by E. Seton has been written to explain and extend, is one that is not confined to any particular division of the liturgical year. Lovers of this devotion, a devotion no less intelligent than tender, will welcome the little opuscule as an effective aid to their own spiritual fervor and as a help to spread more widely the spirit of reverence and veneration for the sacred countenance of the Son of Man. (Benziger Bros., New York.)

The custom of keeping the anniversaries of the leading events of one's life is not as widespread amongst the clergy as it might well be. The anniversary of one's ordination, perhaps also of one's patronal feast, to say nothing of one's birthday—the list of annual events of a personal note seldom is larger than this. A little volume comprising just three score and ten pages has been recently adapted from the French by Fr. Nevins, S.S., of the Baltimore Seminary, with a view to foster the practice of keeping our anniversaries in a priestly manner. The anniversaries selected are those of Baptism, First Holy Communion, Confirmation, Tonsure, Minor Orders, Subdeaconship, Deaconship, Priesthood, and First Mass—nine in all. A meditation appropriate to each of these is given. It goes without saying that a priest who would use this little casket of souvenirs intelligently could hardly fail to preserve the spirit of fervor and all priestliness. It were a good thing to put the booklet in the hands of every young levite on leaving the seminary, could he only be induced to use it in the animus with which it has been written. (B. Herder, St. Louis.)

The life of *St. Bernard of Clairvaux*, of the Notre Dame series of Lives of the Saints, gives a succinct account of the great founder's activity and the part he played in the history of his time. There is less of the element of personal sanctity in the story of St. Bernard than in that of most of the medieval saints. It is his majestic influence over princes and people by his bold leadership and initiative in heroic enterprises that is usually emphasized. And yet, as the writer of this attractive sketch points out, it was precisely the love of the saint, as expressed in his personal affection for Christ and His holy Mother, that constituted the secret of his energy. A particularly interesting chapter is "Leaves from a Diary", and it will be new to many readers. (B. Herder—Sands & Co.)

The Anglican Bishop Bury, who lately visited the German War Office, and claims to have "seen far deeper below the surface than it would have been possible for almost any one else to do", thus refers to his meeting with the military authorities of Germany: "I call it a momentous conference, because all through its course the thought was never absent from my mind: 'How strange it is to be here in our principal enemy's War Office, and in an atmosphere apparently so sincere, so sympathetic, and truly courteous!' And that sense of strangeness is with me still." The comment of the editor of the London *Times* on this passage is proof of how useless it is at the present time to try to make people "hear the other side". After indulging in some sarcastic remarks at the expense of the bishop and the German officials, the *Times* continues: "Now, we are far from suggesting that the bishop meant any harm. It is a reasonable working hypothesis that bishops never mean any harm, and that any harm which they do is attributed either to accident or to lack of acumen. But writing of that sort, however sincerely inspired by the spirit of Christian charity, is, in effect, a very mischievous and misleading kind of propagandism." There you have it! (The *Ave Maria.*)

The Guild of Sts. Luke, Cosmas and Damian (University of Pennsylvania Branch) has sent out a vigorous protest against the statements of a Dr. Hammill in the *Medical Clinics of Chicago*, published by the W. B. Saunders Company, of Philadelphia. The physician goes out of his way to cast a vile slur upon the religious and very sacred belief of Catholics about the Blessed Virgin, Mother of Christ. The protest is a good sign of the life of the Guild. One would think that an editor, especially of a professional journal, would deem it a part of ordinary prudence, if not of good taste, to withhold from his readers expressions such as those referred to. Dr. Hammill seems to lack both the knowledge that lies outside clinics, and the discretion to avoid the ventilation of his ignorance.

Father Walter Drum, S.J., Professor of Scripture at Woodstock College, has written a treatise on the *Divinity of Christ*, one of a series of lectures on the Fundamentals of Faith delivered before the Brooklyn Institute of Arts and Sciences. It is a pithy and convincing statement of the Catholic belief, leading ultimately to the doctrine of the infallibility of the Church on whose authority the dogma rests. The motives of credibility are well drawn, and the appeal to our acceptance of profane documents on a tradition far less well authenticated than the evidence of Catholic tradition is clear and full. The publication is of positive apologetic value.

J. Fischer and Brother publish a mass by Rene L. Becker in honor of St. Catherine, for soprano and alto voices. It particularly commends itself to convents and sodality choirs. Another mass, equally easy and melodious, but for one voice, is that of S. Ciro, by Bottigliero.

The author of *The Holy Child seen by His Saints* has prepared a second volume entitled *Thirty-one Days with Our Blessed Lady.* The book, compiled for a little girl, leads the child through the various phases of Our Lady's life, from her Nativity to her Assumption. The volume is illustrated with line engravings and is a very attractive gift to children. (Benziger Brothers, New York.)

Father Lynck, of the Society of the Divine Word, has composed a play suitable for Catholic Colleges. The title is *Garcia Moreno's Death*—a modern tragedy. The play is in five acts and introduces between twenty and thirty characters. The story of Garcia Moreno gives an excellent historical review of the agitations of secret societies. The Techny House has inaugurated a series of plays of this kind, and they ought to become popular as means of teaching true history and religion in our boys' schools and colleges. (Mission Press, Techny, Illinois.)

The Angelus Series, published by the Benziger Brothers, is likely to become popular by reason both of its form and the quality of the selections that make up these handy little volumes. The *Year of Cheer* by Scannel O'Neill; the translation of Schrijvers' *Good Will;* the medieval reflections on the *Love and Dread of God,* and selected gems from Katharine Tynan's books, are representative. They make spiritual reading that can be put in the pocket for continual use.

The approach of the feast on which the Church commemorates with special solemnity the Mystery of the Blessed Trinity suggests again a book to which the REVIEW on a previous occasion directed attention. We refer to Doctor McGloin's study of the doctrine of the Trinity as held by oldest Judaism. The author's arguments, as we showed, are learnedly developed and widely illustrated; and, if not in one or another of the minutiae perfectly accordant with the Hebrew, they are on the whole convincing and instructive.

The work is a highly welcome addition to the history of dogma, but for the very reason that it belongs to that department of research, it is hardly likely to become in any sense of the term "popular". At the same time Mr. McGloin is desirous that the book should come into the possession of students who can appreciate its significance. For this reason he has determined to distribute it gratis to all who may apply for it to the publisher (John Joseph McVey, 1229 Arch Street, Philadelphia). Priests, religious communities, Catholic librarians, and especially students of theology, should avail themselves of this generous offer. Seminarians could club together and order copies in bulk. But here as always, first come first served.

Books Received.

SCRIPTURAL.

THE MASTER'S WORD IN THE EPISTLES AND GOSPELS. Sermons for all the Sundays and the Principal Feasts of the Year. By the Rev. Thomas Flynn, C.C. Two volumes. Benziger Bros., New York. 1917. Pp. 302 and 308. Price, $3.00 *net.*

THEOLOGICAL AND DEVOTIONAL.

OUR ANNIVERSARIES. Adapted from the French of the Abbé Gaduel by the Rev. Joseph V. Nevins, S.S. B. Herder, St. Louis. 1917. Pp. 79. Price, $0.35.

AN EIGHT DAYS' RETREAT FOR RELIGIOUS. By Henry A. Gabriel, S.J. Second revised and enlarged edition. B. Herder, St. Louis. Pp. 427. Price, $1.50.

THE CROSS MADE LIGHT, or Comfort in Tribulation. By Father John Peter Pinamonti, S.J. Translated from the Italian. With Preface by the Rev. H. Walmesley, S.J. Art & Book Co., Ltd., Westminster. Pp. 122.

ON THE SLOPES OF CALVARY. A Religious Drama in Three Acts and in Prose, dealing with the Passion of Our Lord Jesus Christ. By the Rev. Fr. Aurelio Palmieri, D.D., O.S.A. Translated from the Italian by Henry Grattan Doyle, A.M., formerly Instructor in Romance Languages in Harvard University. Our Lady of Good Counsel Printing School, 816 Christian St., Philadelphia. 1917. Pp. 73.

THE CHIEF EVILS OF THE TIMES. A Lenten Course of Seven Sermons. By the Rev. H. Nagelschmitt. Joseph F. Wagner, Inc., New York. 1917. Pp. 68. Price, $0.40 *net.*

THE LOVE OF GOD AND THE LOVE OF THE NEIGHBOR. The Fundamental Principle of the Divine Law Demonstrated to Children by Means of a Thorough Explanation of the Commandments. By the Rev. J. V. Schubert. Joseph F. Wagner, Inc., New York. 1916. Pp. 261. Price, $1.25 *net.*

PHILOSOPHICAL.

THE REALM OF NATURE. An Outline of Physiography. By Hugh Robert Mill, D.Sc., LL.D., Director of the British Rainfall Organization. (*The University Series.*) Chas. Scribner's Sons, New York. 1916. Pp. xii—404.

LE TÉMOIGNAGE DES APOSTATS. Par Th. Mainage, des Frères Prêcheurs. Leçons données à l'institut catholique de Paris (1915–1916). Gabriel Beauchesne ou J. Gabalda, Paris. 1916. Pp. xii—440. Prix, 4 *fr.* 25 *franco.*

SUMMULA PHILOSOPHIAE SCHOLASTICAE in usum adolescentium a J. S. Hickey, O.Cist. concinnata. Volumen II: Cosmologia et Psychologia. Editio quarta, recognita et adaucta. Dublinii, apud M. H. Gill et Filium; Benziger Fratres (New York); Herder (St. Louis, Mo.). 1917. Pp. 480. Pr. 4/6 *net.*

POLITICAL OPINION IN MASSACHUSETTS DURING CIVIL WAR AND RECONSTRUCTION. By Edith Ellen Ware, Ph.D., Instructor in History, Smith College. (Vol. 74, No. 2 of *Studies in History, Economics and Public Law.*) Columbia University or Longmans, Green & Co., New York. Pp. 219. Price, $1.75.

AUTHORITY AND RELIGIOUS BELIEF. By the Rev. Joseph Rickaby, M.A., S.J. Catholic Truth Society, London. 1917. Pp. 56. Price, 3*d. net.*

ON GOOD WILL. From the French of Joseph Schrijvers, C.SS.R., by Francesca Glazier, compiler of *Jesus Amabilis.* a book of Daily Prayer, etc. (*The Angelus Series.*) Benziger Bros., New York. 1916. Pp. 158.

ÉLÉMENTS DE PSYCHOLOGIE EXPÉRIMENTALE. Notions—Méthodes—Résultats. Par J. de la Vassière, S.J. Troisième édition. Gabriel Beauchesne, Paris. Pp. xiv—381.

THE WILL TO WIN. A Call to American Boys and Girls. By E. Boyd Barrett, S.J., M.A. (N.U.I.), D.Ph. (Louvain). P. J. Kenedy & Sons, New York. 1917. Price, $0.56 *postpaid.*

LITURGICAL.

MANUALE ORDINANDORUM, or The Ordination Rite. According to the Roman Pontifical. With Preparations, Instructions, Decrees, etc. By the Rev. Aurelius Stehle, O.S.B., Master of Ceremonies at St. Vincent Archabbey. The Archabbey Press, Beatty, Pa. 1917. Pp. 89. Prices: paper, $0.25; cloth, $0.50.

HISTORICAL.

HISTORY OF THE SINN FEIN MOVEMENT AND THE IRISH REBELLION OF 1916. By Francis P. Jones. With an Introduction by the Hon. John W. Goff. P. J. Kenedy & Sons, New York. 1917. Pp. xxvi—447. Price, $2.00 *net.*

LIFE AND LETTERS OF THE REV. MOTHER TERESA DEASE, FOUNDRESS AND SUPERIOR GENERAL OF THE INSTITUTE OF THE BLESSED VIRGIN MARY IN AMERICA. Edited by a Member of the Community. B. Herder, St. Louis. Pp. 282. Price, $1.50.

ST. BERNARD, ABBOT OF CLAIRVAUX, A. D. 1090-1153. (*The Notre Dame Series of Lives of the Saints.*) B. Herder, St. Louis; Sands & Co., London and Edinburgh. 1917. Pp. 237. Price, $1.25.

LUTHERS LEBEN UND LEHRE. Nach älteren und neueren Luherstudien zusammengestellt und allen Christusgläubigen dargeboten von einem Freunde der Wahrheit 1517-1917. Verlag des Verbandes deutscher Katholiken von New York, Kolping-Haus, 165 E. 88th St., New York. 1917. S. 72.

A HISTORY OF THE IRISH DOMINICANS. From Original Sources and Unpublished Records. By M. H. MacInerny, O.P. Vol. I: Irish Dominican Bishops, 1224-1307. Browne & Nolan, Dublin. 1917. Pp. 635. Price. $2.55.

ANGLETERRE ET FRANCE. Fraternité en Guerre. Alliance dans la Paix. Par Sir Thomas Barclay. Avant-propos de Gabriel Hanotaux de l'Académie Française. (No. 91, *"Pages actuelles"*, 1914-1916.) Bloud & Gay, Paris et Barcelone. 1916. Pp. 40. Prix, 0 *fr.* 60.

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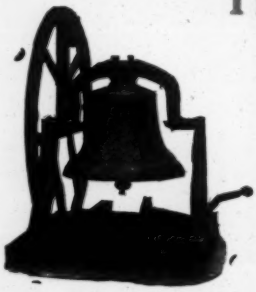

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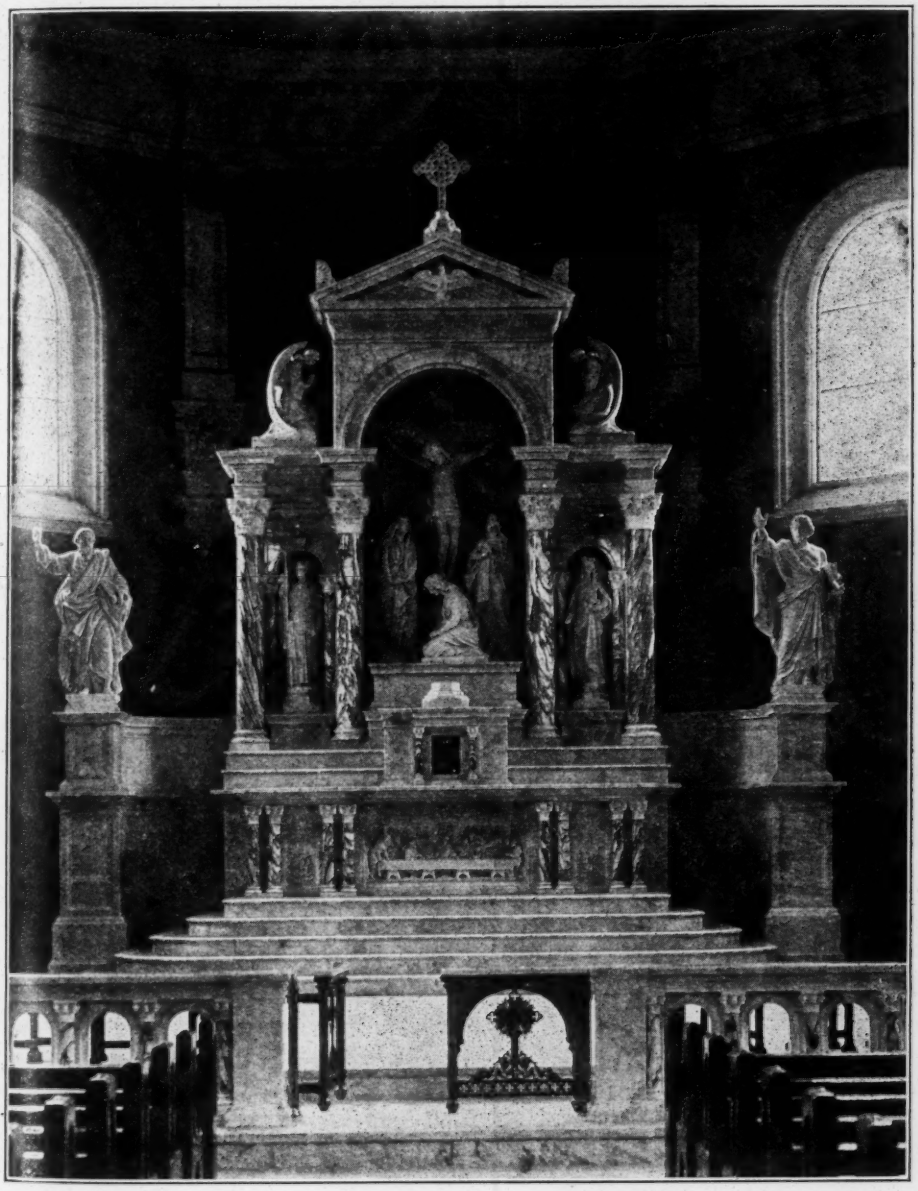

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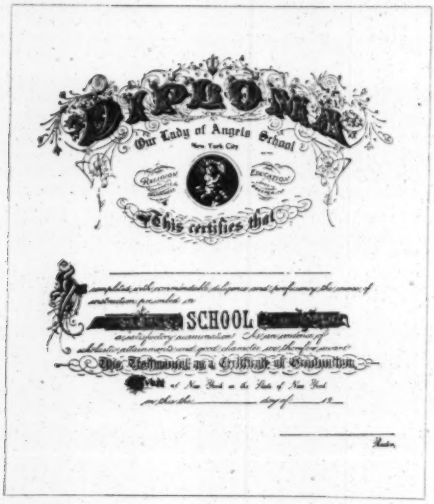

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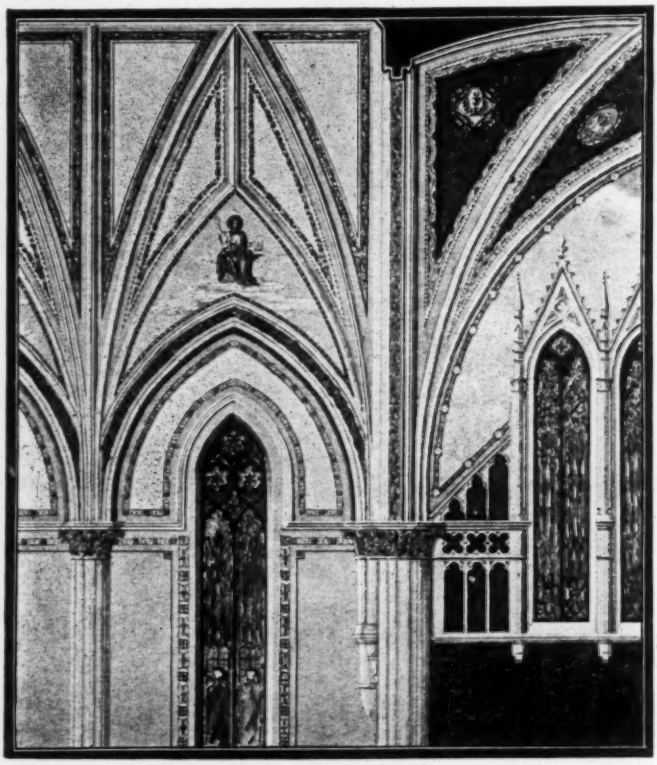

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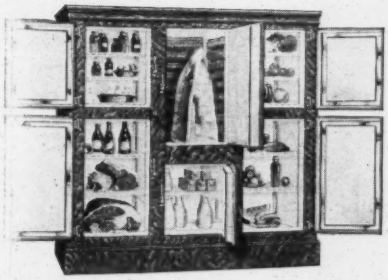

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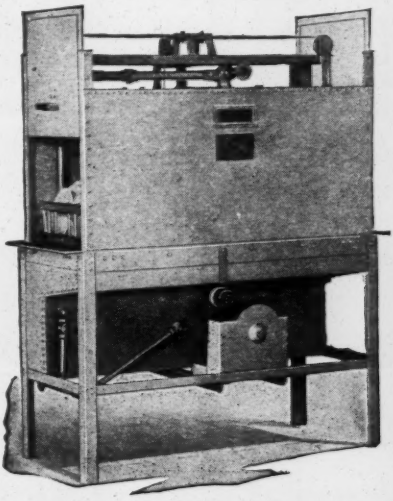

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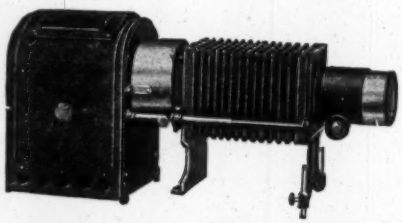

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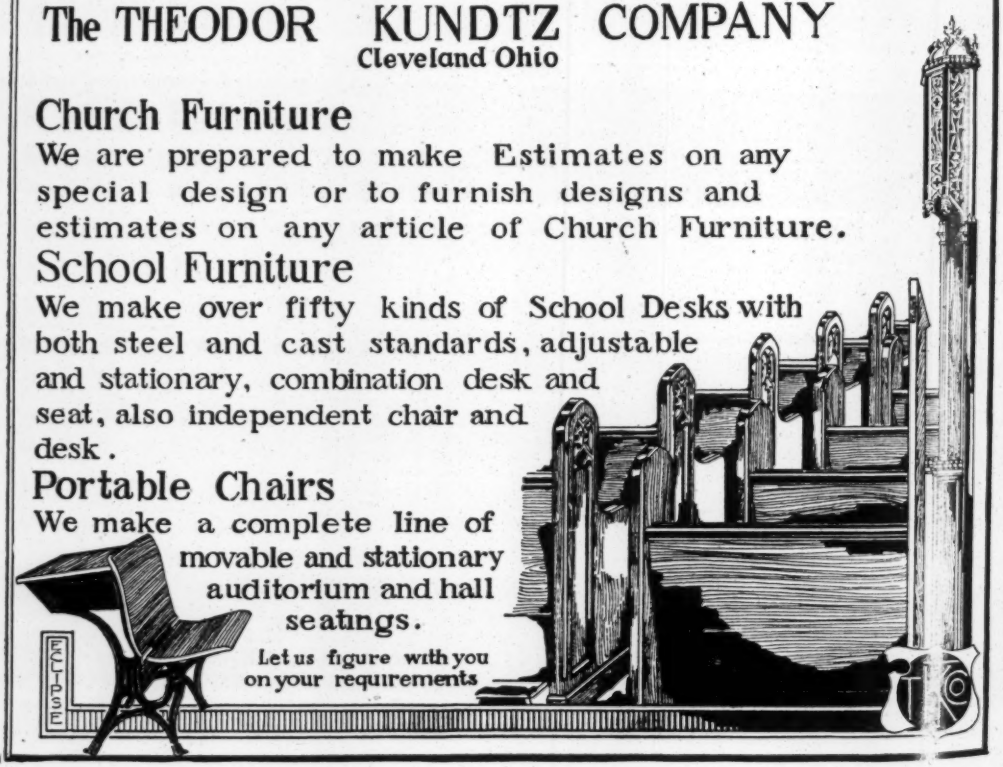

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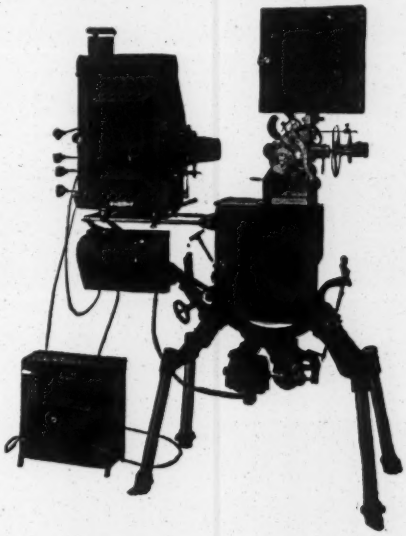

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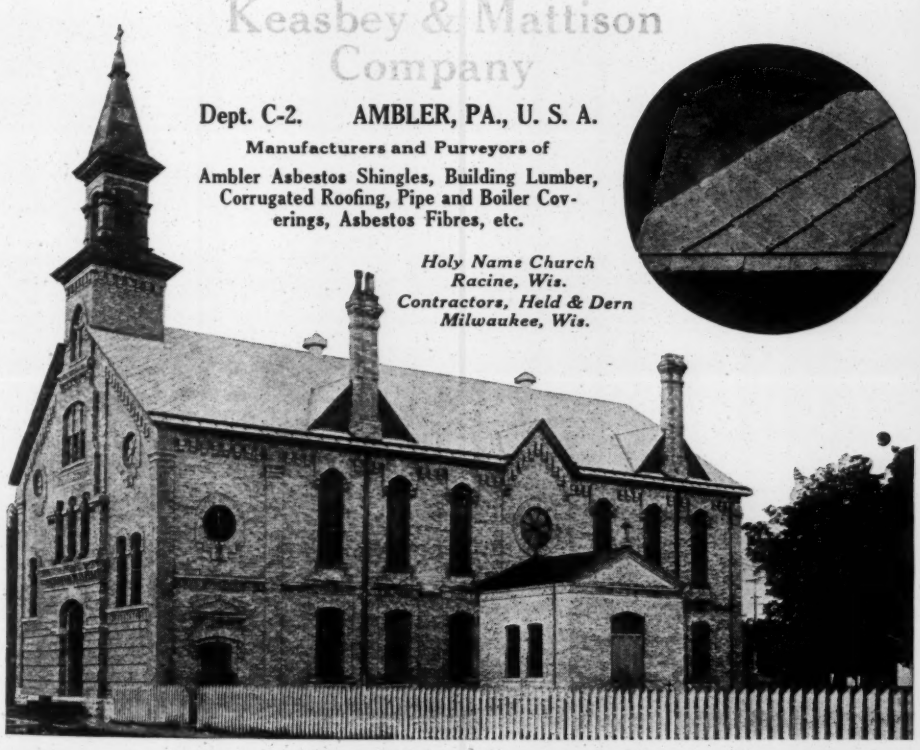

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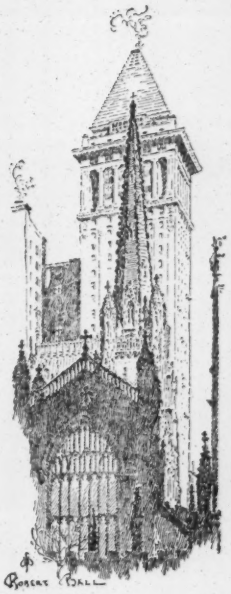

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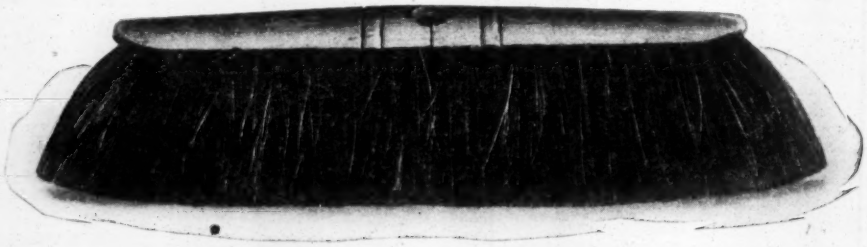

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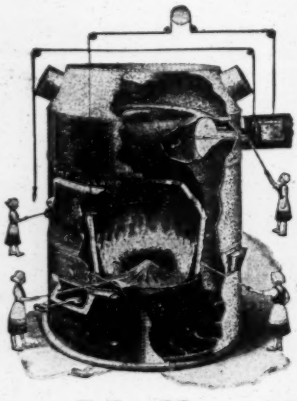

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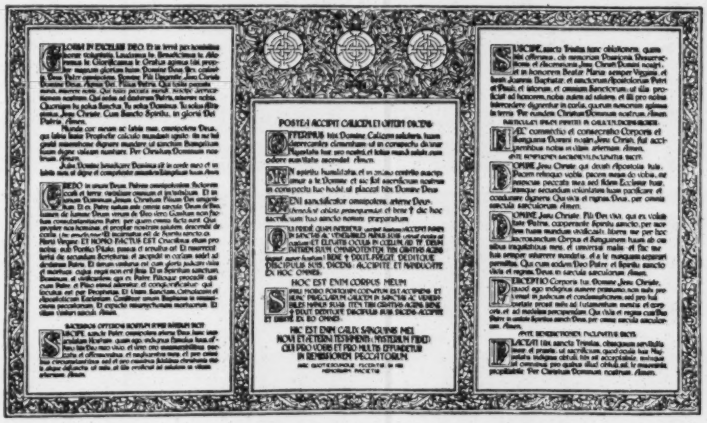

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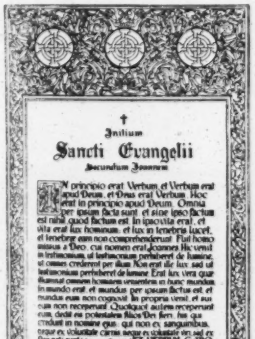

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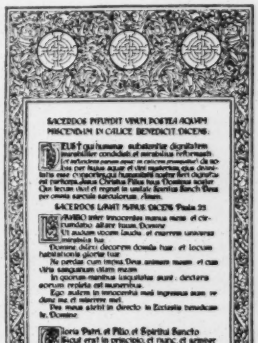

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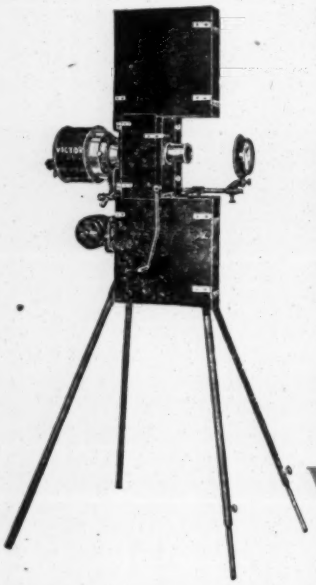

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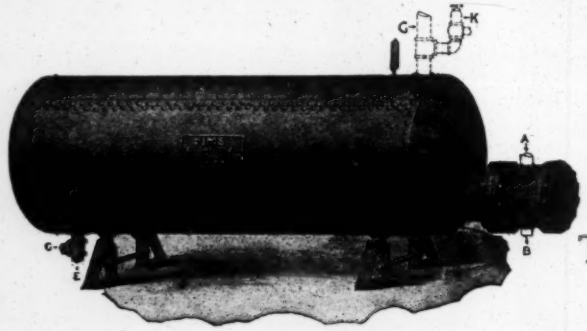

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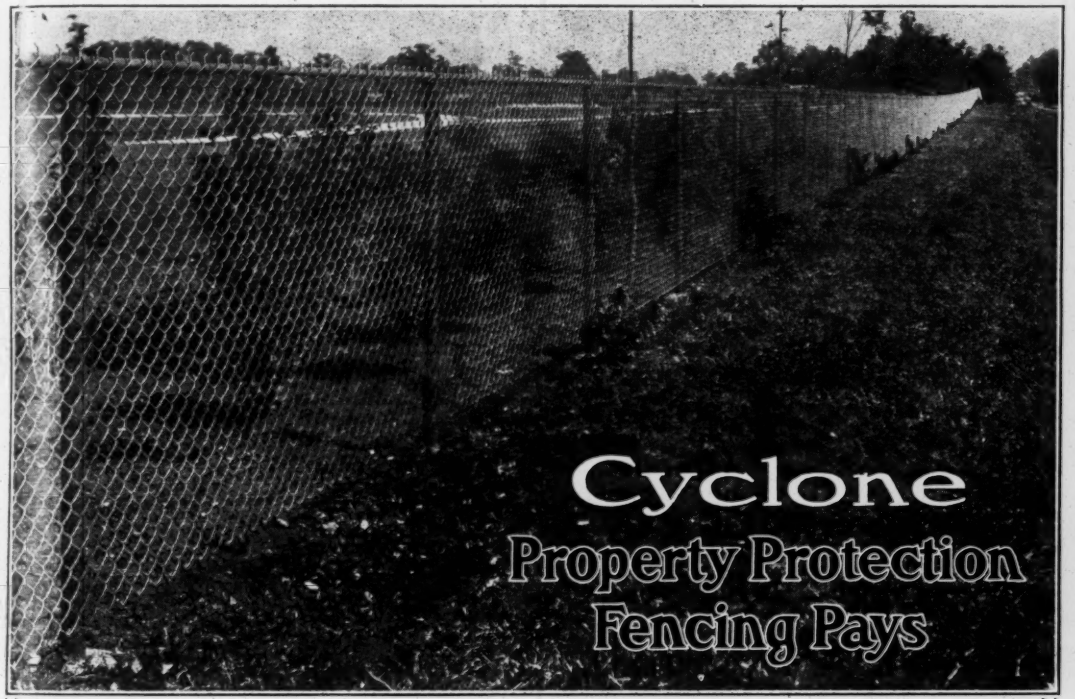

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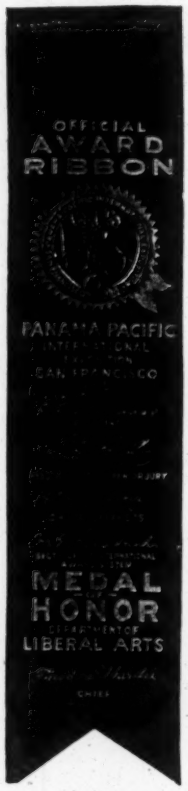

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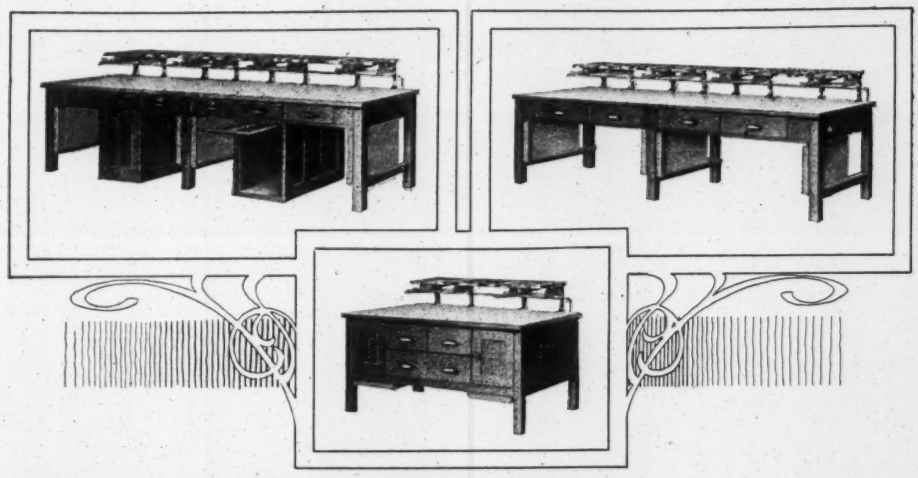

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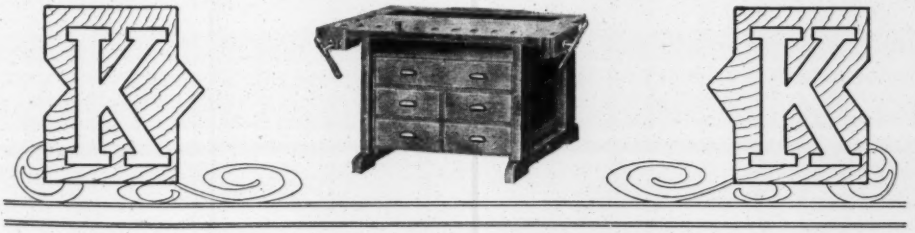

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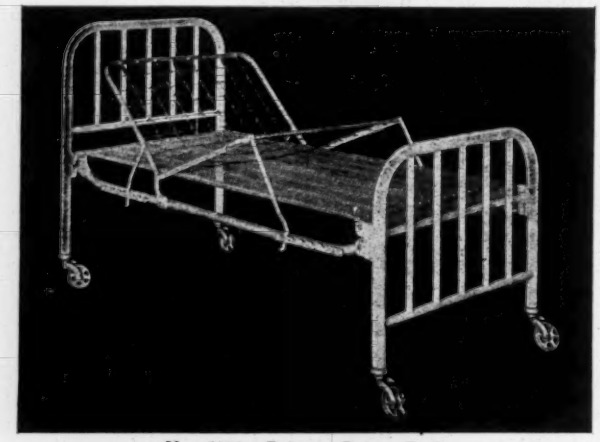

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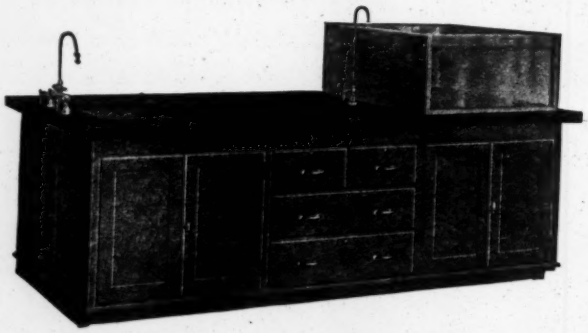

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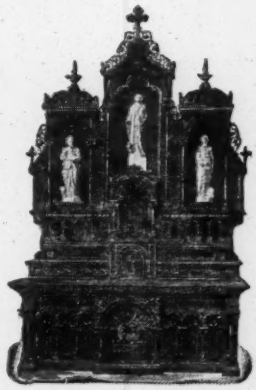

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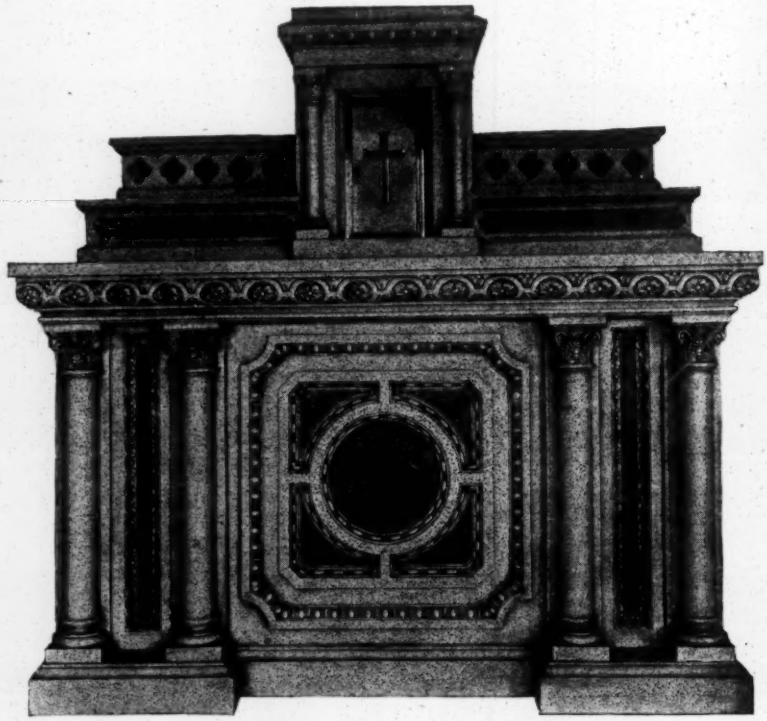

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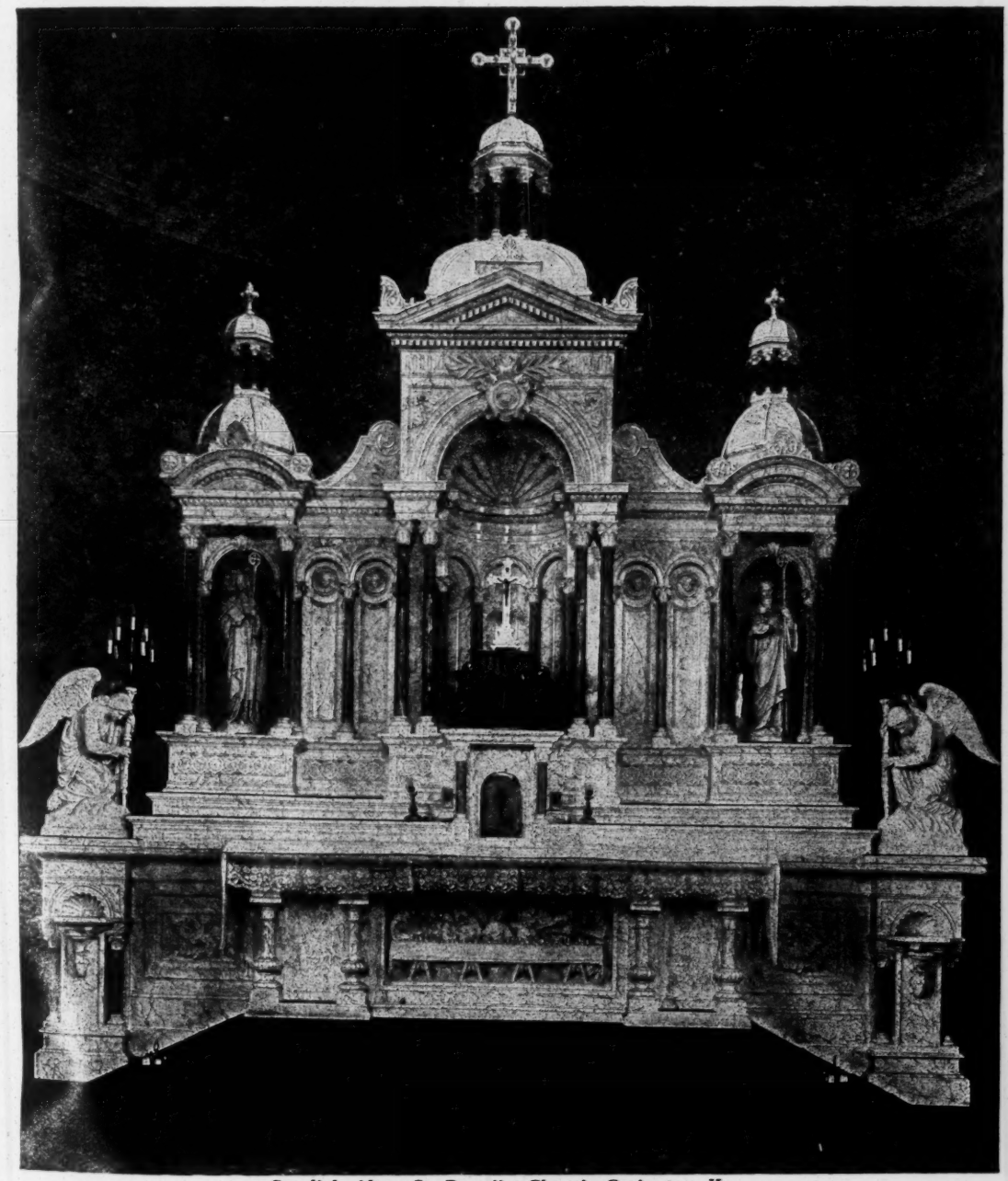

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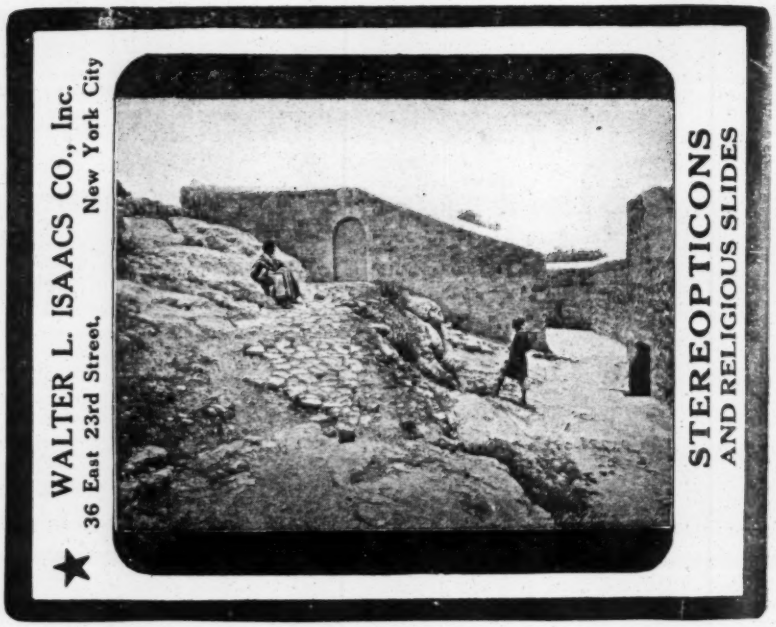

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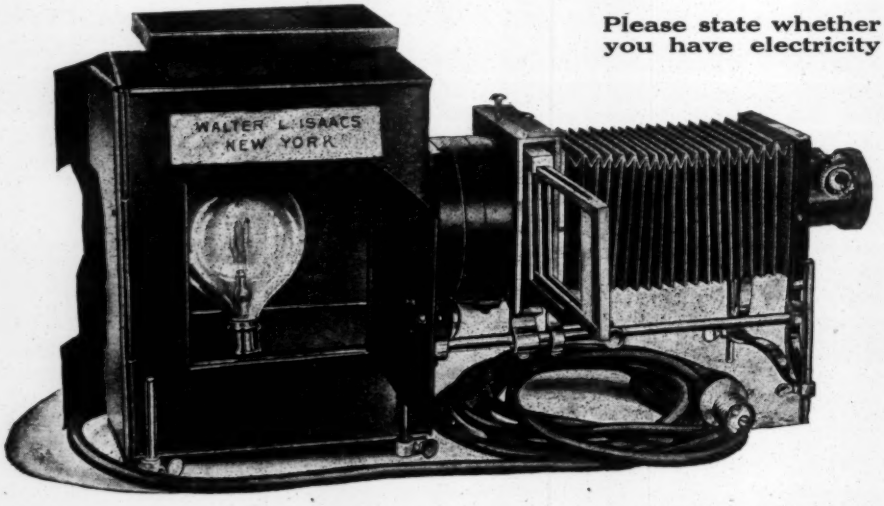

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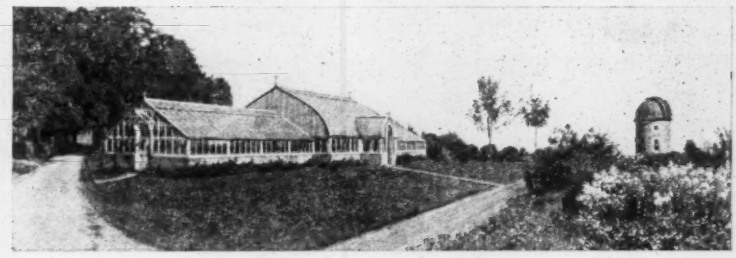

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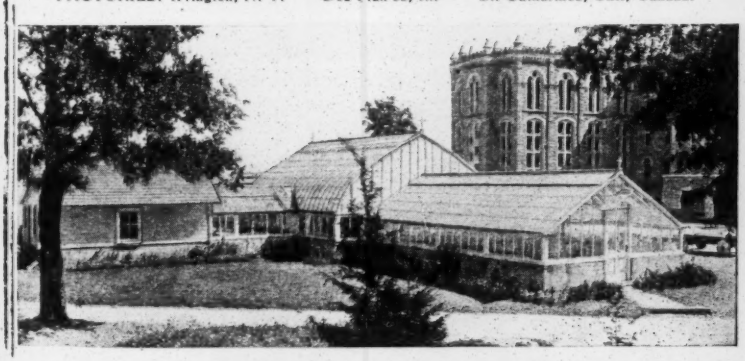

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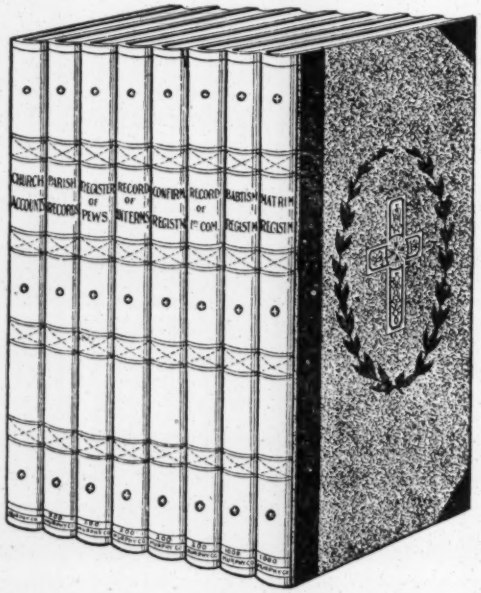

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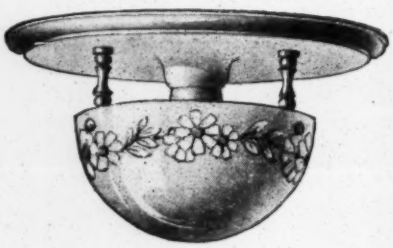

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LIBERTY, AND DEDICATED TO THE PROPOSITION THAT ALL
MEN ARE CREATED EQUAL.
NOW WE ARE ENGAGED IN A GREAT CIVIL WAR, TESTING
WHETHER THAT NATION, OR ANY NATION SO CONCEIVED AND SO
DEDICATED, CAN LONG ENDURE.
WE ARE MET ON A GREAT BATTLEFIELD OF THAT WAR. WE HAVE
COME TO DEDICATE A PORTION OF THAT FIELD, AS A FINAL
RESTING PLACE FOR THOSE WHO HERE GAVE THEIR LIVES, THAT THAT NATION MIGHT LIVE.
IT IS ALTOGETHER FITTING AND PROPER THAT WE SHOULD DO THIS. BUT, IN A LARGER
SENSE, WE CANNOT DEDICATE - WE CANNOT CONSECRATE - WE CANNOT HALLOW - THIS GROUND.
THE BRAVE MEN, LIVING AND DEAD, WHO STRUGGLED HERE, HAVE CONSECRATED IT, FAR
ABOVE OUR POOR POWER TO ADD OR DETRACT. THE WORLD WILL LITTLE NOTE, NOR LONG
REMEMBER WHAT WE SAY HERE, BUT IT CAN NEVER FORGET WHAT THEY DID HERE. IT IS
FOR US, THE LIVING, RATHER, TO BE DEDICATED HERE TO THE UNFINISHED WORK WHICH
THEY WHO FOUGHT HERE HAVE THUS FAR SO NOBLY ADVANCED. IT IS RATHER FOR US TO BE
HERE DEDICATED TO THE GREAT TASK REMAINING BEFORE US - THAT FROM THESE HONORED
DEAD WE TAKE INCREASED DEVOTION TO THAT CAUSE FOR WHICH THEY GAVE THE
LAST FULL MEASURE OF DEVOTION; THAT WE HERE HIGHLY RESOLVE THAT THESE
DEAD SHALL NOT HAVE DIED IN VAIN; THAT THIS NATION, UNDER GOD, SHALL HAVE A
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FOR THE PEOPLE, SHALL NOT PERISH FROM THE EARTH.
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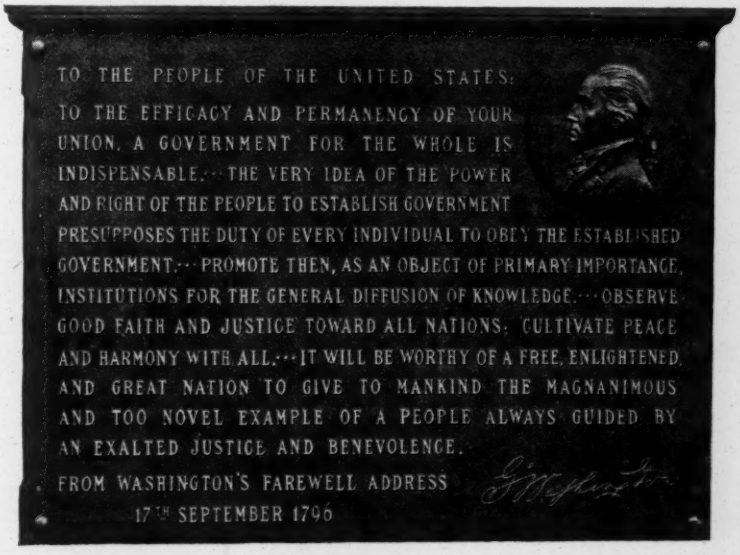
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TO THE EFFICACY AND PERMANENCY OF YOUR
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AND RIGHT OF THE PEOPLE TO ESTABLISH GOVERNMENT
PRESUPPOSES THE DUTY OF EVERY INDIVIDUAL TO OBEY THE ESTABLISHED
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INSTITUTIONS FOR THE GENERAL DIFFUSION OF KNOWLEDGE. ··· OBSERVE
GOOD FAITH AND JUSTICE TOWARD ALL NATIONS; CULTIVATE PEACE
AND HARMONY WITH ALL. ··· IT WILL BE WORTHY OF A FREE, ENLIGHTENED
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